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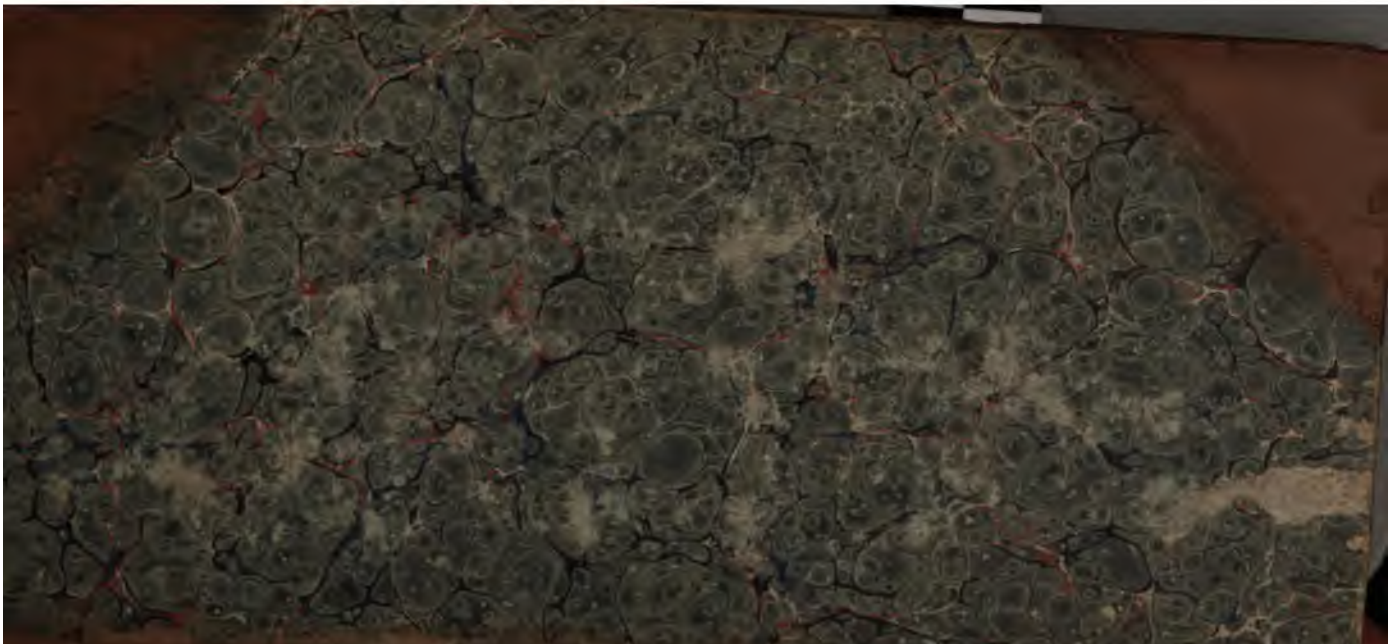

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A FULL

ANALYTICAL AND HARMONIOUS

VIEW

OF

THE FOUR GOSPELS.

LONDON:
Printed by A. & R. Spottiswoode,
New Street-Square.

A FULL

ANALYTICAL AND HARMONIOUS

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OF

THE FOUR GOSPELS;

CONTAINING

The Sacred History

OF THE

NEW TESTAMENT DISPENSATION

UNDER

"A BETTER COVENANT,"

FROM THE ADVENT TO THE ASCENSION

OF

OUR LORD AND SAVIOUR

JESUS CHRIST.

INTRODUCED BY PROVING FROM SCRIPTURE TESTIMONY THAT HE "IS OVER ALL GOD BLESSED FOR EVER."

LONDON:

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PREFACE.

THIS edition of the four Gospels was originally compiled without any view to publicity. A sincere desire to find out the truth, independent of human agency, induced the Author to analyse these sacred records. A harmony of the Gospels he had never seen, and therefore the method here pursued to obtain his object was to him entirely new. As he proceeded, the inspired history almost imperceptibly divided itself into the present form. Its classification (especially while comparing the evidence of each Evangelist relative to any particular subject) afforded indescribable satisfaction; and although it does not follow as a necessary consequence, that every individual who may peruse this volume will feel equally gratified, yet the hope that *a few may prize it* has led ultimately to its publication. All the distinction to which it aspires is merely *an attempt to place Divine truth before the mind in the most attractive and perspicuous point of view.* That truth itself was written, "at sundry times and in divers manners," by the finger of GOD, and remains, like its perfect Author, unchanged.

It is generally admitted, by every sincere and unprejudiced enquirer after this "*pearl of great price,*" that the Bible is its own best interpreter, and that it discloses inherent evidence of its Divine origin. For the confirmation of the Gospel, however, the *Holy Ghost* has condescended to inspire no less than *four individuals* to record the history of our LORD JESUS CHRIST, that in the mouth of several witnesses "*every word*" of this most essential part of

Divine Revelation "*might be established*," so as to render unbelief inexcusable. Of what vast importance, therefore, to the cause of Christianity are satisfactory answers to the following enquiries: — 1. *Do these professedly inspired historians irreconcilably differ in their statements;* or *do they on any important point decidedly contradict each other?* 2. *Can it be inferred from their history or conduct that they were guilty of any preconcerted or concealed design to impose upon mankind?* If these queries can only be answered in the *affirmative*, then Christianity has no foundation, and we are left to wander without a guide "*in endless mazes lost;*" but if, after the most *patient investigation*, we can decidedly answer these questions in *the negative*, then the Christian has *a solid rock on which to build his faith*, and the *unbeliever has no ground for hope, but every thing to fear.*

The Holy Scriptures, like pure gold, challenge the strictest test of impartial examination; yet how few there are who, in a proper spirit, and with patient perseverance give them a fair trial by searching their invaluable contents, and making the necessary comparisons, in order to arrive at a sound conclusion on the subject of their Divine authenticity! — *To help the candid and teachable mind*, while engaged in this pursuit, to assist the Christian in "*looking unto Jesus*," and to circulate *the best antidote against the poison of infidelity*, the present volume is published. If it be read *without prejudice*, and with a mind *open to conviction*, no fear is entertained as to the result; every such reader will be constrained to acknowledge, that the sacred text contains "*truth without any mixture of error*," and is "*worthy of all acceptation.*"

Let it be always recollected, therefore, that in order to "*mark, learn, and inwardly digest*" these words of "*everlasting life*," undivided attention is essentially necessary.

Very little (if any) benefit can be derived from reading the Scriptures with indifference: if we do not feel personally interested we shall only casually or slightly look at them, just as the heir to an immense estate would unconsciously, while he remains totally ignorant of his title or descent, pass over his paternal inheritance. To peruse the "heavenly gift" with the intention to turn it into ridicule must necessarily involve great guilt, and expose to imminent danger. Like the angels mentioned in 1 Peter i. 12. we must "look" with intense anxiety "into these things," or like the Bereans, who "searched whether those things were so," (Acts xvii. 11.) we must at least impartially be in earnest to receive instruction, and "hold fast that which is good." Happy will that person be, who reads with *prayer* and *faith;* — and the practice of reading a *small portion* regularly, *at stated periods in every day*, is recommended to our adoption by some of the wisest and best men that ever adorned human society.

That the Christian system is worthy of its great Author, each Gospel, separately, affords ample testimony; but when combined, and blended together, in the manner here adopted, they form a tide of evidence so strong, and concentrate rays of Divine light so vivid, that they cannot fail to penetrate every mind, unenslaved by prejudice or passion, with the conviction, that none but God could disclose subjects so far above human contrivance, and leading to such practical and rational results.

One distinguishing characteristic of the Sacred Scriptures (the Gospels especially) is, their *majestic simplicity:* there is no art, no embellishment, no fear of contradiction; and the very appearance of discrepancy, which sometimes, from wilful blindness or want of proper examination, may stagger a superficial reader, is not amongst the least of

those inimitable and incidental touches, which stamp the sacred volume with internal marks of a revelation from God.

To comprehend more fully the design of this little work, the reader must steadily keep in view the words in Roman characters at the top of every page, as the whole of the analysis printed in italics has an immediate reference to those words. For instance, suppose we turn to page 30., we read in Roman capitals, " HIS HARBINGER OR MESSENGER JOHN THE BAPTIST — *continued*," — we may ask, whose Harbinger or Messenger? Immediately above we perceive " SACRED HISTORY OF JESUS CHRIST," therefore it means that John the Baptist is the Harbinger or Messenger of Jesus Christ. The word " *continued*" denotes that something is said respecting John the Baptist in the preceding page. On the same page (30.) we read in italics, " *A Descendant from Aaron*," meaning that the Harbinger or Messenger of Jesus Christ was a descendant from Aaron; and the six verses braced together, which immediately follow, (taken from Luke i. as inserted in the margin,) without reference to any of the other three Evangelists, point out that Luke is the only sacred historian who has recorded that circumstance; and every subsequent line or sentence in italics, together with the verses relating thereto, whether taken from one or more of the evangelical histories, until the commencement of a new subject (*viz.* " HIS PEDIGREE AS TO HIS HUMANITY"), refer to John the Baptist, the Harbinger or Messenger of Jesus Christ. Presuming we then turn to page 287., we read in Roman characters, " HIS ARREST," under the words " THE CLOSING SCENES OF HIS LIFE," (*i. e.* the life of Jesus Christ,) and in italics, " *Peter drew his Sword, and wounded the High Priest's Servant, whom Jesus immediately healed*," when we at once perceive, on examining the succeeding verses severally braced to-

gether, and the chapters set opposite in the margin, that all the four Evangelists advert to the fact of the servant being wounded, but Luke gives the additional information that our Lord performed a miracle on the occasion, and restored the severed ear of the servant by the touch of his Almighty power. We are indebted to John for informing us that the weapon was wielded by "*Simon Peter*," and that the servant's name was "*Malchus*." By attending to the above remarks it is hoped that every part of the analytical view will be easily understood.

Any attention to historical or chronological order will not, for obvious reasons, be expected; but in a publication of this nature it was thought indispensably necessary to enlarge a little on the subject of *our Lord's Divinity*, the knowledge of which can only be derived from the inspired oracles of God. The various passages of Scripture adduced, directly or indirectly proving the point, as well as the Supreme *Deity of the Father*, and of *the Holy Ghost*, are intended, if possible, to remove the honest, but groundless, scruples of those who hitherto have entertained doubts upon this very important article of our faith; hence this edition of our Lord's History commences with those parts of Holy Writ which relate "TO HIS DIVINE NATURE AND ETERNAL POWER AND GODHEAD." Here again we must carefully advert to the connection between the lines in Roman and italic characters. And as this book is designed more immediately for the *family* and the *closet*, no apology will be thought necessary for introducing a few verses from some of our best Christian poets on those most interesting events, the *death*, *resurrection*, and *ascension* of our adorable Redeemer.

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SACRED HISTORY

OF

JESUS CHRIST.

TO HIS DIVINE NATURE AND ETERNAL POWER AND GODHEAD.

But the only means of obtaining a correct view of this infinitely important subject, is by taking into consideration, at the same time, the Unity and Plurality of the sacred three, who are one.

I. THERE IS BUT ONE GOD.

Isa. xlv. 5. I am the LORD, and there is none else, there is no God besides me.

Psalm lxxxiii. 18. Thou, whose name alone is JEHOVAH, art the most High over all the earth.

Nehem. ix. 6. Thou, even thou, art LORD alone.

Psalm c. 3. Know ye that the LORD he *is* God: it is he that hath made us.

Rev. xv. 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.

1 Cor. xii. 6. It is the same God which worketh all in all.

Rom. x. 12. The same Lord over all is rich unto all that call upon him.

Deut. vi. 4. Hear, O Israel; The LORD our God is one LORD.

Gal. iii. 20. Now a Mediator is not *a mediator* of one; but God is one.

1 Cor. viii. 4. *There is* none other God but one. 6. To us there is but one God, the Father, of whom are all things.

Psalm lxxxvi. 10. For thou art great, and doest wondrous things: thou art GOD alone.

Jer. x. 10. But the LORD is the true God, he is the living God.

1 Tim. ii. 5. For there is one God, and one mediator between God and men.

James ii. 19. Thou believest that there is one God; thou doest well.

As to his Eternal Power and Godhead—*continued.*

This one God is,

1. *Almighty and Omnipotent.*

Gen. xvii. 1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I *am* the Almighty God: walk before me, and be thou perfect.

Gen. xxxv. 11. And God said unto him, I *am* God Almighty; be fruitful and multiply: a nation, and a company of nations, shall be of thee, and kings shall come out of thy loins.

Rev. iv. 8. And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Rev. xix. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth.

Dan. iv. 35. And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

Psalm cxxxv. 6. Whatsoever the Lord pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

Isa. xliv. 24. Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I *am* the Lord that maketh all *things;* that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.

Heb. i. 3. Who, being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

Rom. iv. 17. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the

IS TO HIS ETERNAL POWER AND GODHEAD—*continued.*

dead, and calleth those things which be not as though they were.

2. *Infinite, Incomprehensible, Immense, Omnipresent.*

Job xi. 7. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? 8. *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?

Job xxvi. 14. Lo, these *are* parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?

Job xxxvi. 26. Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.

1 Kings viii. 27. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded?

Isa. xl. 12. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? 22. *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grashoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.

Psalm cxlvii. 5. Great *is* our LORD, and of great power: his understanding *is* infinite.

Gen. xviii. 14. Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

Jer. xxiii. 23. *Am* I a God at hand, saith the LORD, and not a God afar off? 24. Can any hide himself in secret places that I shall not see him? saith the LORD: do not I fill heaven and earth? saith the LORD.

3. *Eternal.*

Psalm xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

As to his Eternal Power and Godhead—*continued.*

Psalm cii. 12. But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations. 27. But thou *art* the same, and thy years shall have no end.

2 Pet. iii. 8. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

4. *Unchangeable.*

Mal. iii. 6. For I *am* the Lord, I change not; therefore ye sons of Jacob are not consumed.

Jam. i. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Heb. xiii. 8. Jesus Christ the same yesterday, and to-day, and for ever.

We may say with David, (1 Chron. xvii. 20.) *O Lord, there is none like thee, neither is there any God besides thee.*

II. *That there is a* Plurality *or more than one in Deity.*

(*Wherever the plural word* Elohim, *which we translate GOD, occurs in Scripture, it conveys the idea of Plurality,* as)

Deut. vi. 4. (*The* Lord *or*) Jehovah our (*Gods or*) Elohim is one (*Lord or*) Jehovah.

Gen. xx. 13. And it came to pass when Elohim (*the Gods*) caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

Gen. xxxv. 7. And he built there an altar, and called the place El-beth-el; because there (*the Gods*) Elohim appeared unto him, when he fled from the face of his brother.

Deut. iv. 7. What nation *is there so* great who hath (*Gods*) Elohim *so* nigh unto them?

2 Sam. vii. 23. Whom (*the Gods*) Elohim went to redeem for a people to himself.

Deut. v. 26. That hath heard the voice of the living (*Gods*) Elohim speaking out of the midst of the fire, (as we *have*,) and lived?

Jer. xxiii. 36. Ye have perverted the words of the living (*Gods*) Elohim.

As to his Eternal Power and Godhead—*continued.*

Jer. x. 10. But the Lord *is* the true God, he *is* the living (*Gods*) Elohim.

Josh. xxiv. 19. Ye cannot serve the Lord: for he *is* an holy God (i. e. *the holy Gods is he*).

Psalm lviii. 11. Verily *there is* a God that judgeth in the earth (*Elohim, Gods that judge*).

"The Lord thy Gods" (*Jehovah Eloheka*) *frequently occurs in Scripture.*

Prov. xxx. 3. I neither learned wisdom, nor have I knowledge of the holy (*holy ones*).

Job xxxv. 10. Where *is* God my Maker (*Makers*)?

Mal. i. 6. If I *be* a master (*masters*).

Psal. cxlix. 2. Let Israel rejoice in him that made him (*in his makers*).

Eccl. xii. 1. Remember now thy Creator (*Creators*).

Isa. liv. 5. For thy Maker *is* thy husband. (*Both Maker and husband are plural*).

Gen. i. 26. And God (*Elohim*) said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen. iii. 22. And the Lord God (*Jehovah Elohim*) said, Behold, the man is become as one of us.

Gen. xi. 7. *And the Lord God said,* Let us go down, and there confound their language, that they may not understand one another's speech.

Isa. vi. 8. Whom shall I send, and who will go for us?

Isa. xli. 22. Let them shew us what shall happen,—that *we* may consider them,—23. That we may know that ye are Gods.

III. *For aught we can learn to the contrary, this plurality is limited to* three.

Isa. vi. 1. In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3. And

AS TO HIS ETERNAL POWER AND GODHEAD—*continued.*

one cried unto another, and said, HOLY, HOLY, HOLY, *is* the LORD of hosts: the whole earth *is* full of his glory. 4. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 5. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. 6. Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: 7. And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. 8. Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for US? Then said I, Here *am* I; send me. 9. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. 11. Then said I, LORD, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.

The Holy Ghost, by the Evangelist, asserts that the glory of the Lord which Isaiah saw was the glory of Christ.

John xii. 38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39. Therefore they could not believe, because that Esaias said again, 40. He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. 41. These things said

As to his Eternal Power and Godhead—*continued.*

Esaias, when he saw his glory, and spake of him.

In Acts xxviii. *Paul applies it to the Holy Ghost.*

25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

John xiv. 16. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17. *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

2 Thess. iii. 5. The Lord direct your hearts into the love of God, and into the patient waiting for Christ.

Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

1 John v. 7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

1 Cor. viii. 6. But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

As to his Eternal Power and Godhead—*continued.*

Rev. i. 4. John, to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5. And from Jesus Christ, *who is* the faithful Witness, *and* the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6. And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

*** This point will be more fully proved hereafter.

"*The greatest difficulty concerning the Trinity is, that we cannot account upon philosophical principles, how one simple infinite nature can act in three personal identities with equal glory. But the ground of this difficulty lies in reasoning from what we know of a nature that is finite and limited to one that is infinite and incomprehensible, and, therefore, beyond the reach of definition. The nature of man is the same, yet personal identity is various according to the number of individuals; and if human nature was infinitely simple, we do not know but one nature and one power might act in all the individuals. It is not inconsistent with any rule of reason that a nature which is infinite and simple may act in a plurality of distinct identities without division. If it is infinitely simple, it cannot be divided; and if it is infinitely powerful, holy, just, and good, it is no absurdity to say it may act in distinct persons, and be one according to the simplicity of nature.*"

"*The word nature, when applied to God, must be understood in the most simple and absolute sense, removing from our thoughts all the gross ideas, which our acquaintance with corporeal things suggests to our minds. If we can by reason conceive that there is an immaterial and infinite nature, it is no way unreasonable to suppose that nature capable to act quite beyond all the rules which we have learned from our observations of limited natures.*"

☞ *The word* Trinity *is not to be found in Scripture; and Bishop Taylor piously remarks, that* "*the* good man, *who feels the power of the Father, and to whom the Son is become wisdom, righteousness, sanctification, and redemption; and in whose heart the love of the Spirit of God is shed abroad — this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity.*"

AS TO HIS ETERNAL POWER AND GODHEAD—*continued.*

IV. *That the* Names, Attributes, Perfections, *and* Works *peculiar to Deity, are ascribed to each of those three Persons in the Godhead in the most unequivocal manner.*

GOD THE FATHER.	GOD THE SON, THE WORD, OR CHRIST JESUS.	GOD THE HOLY GHOST, SPIRIT-JEHOVAH, OR GOD THE SPIRIT.
1. *Jehovah.*		
Psal. lxxxiii. 18. Thou, whose name alone is JEHOVAH, art the Most High over all the earth. Exod. vi. 3. By my name JEHOVAH was I not known to them. Isa. xxvi. 4. For in the Lord JEHOVAH is everlasting strength. Isa. xii. 2. For the Lord JEHOVAH is my strength and my song: he also is become my salvation.	Luke ii. 30. For mine eyes have seen thy salvation. Isa. xlix. 6. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. Acts iv. 12. Neither is there salvation in any other. Jer. xxiii. 6. He shall be called the LORD (JEHOVAH) our righteousness.	Isa. lxi. 1. The Spirit of the Lord God (the LORD JEHOVAH) is upon me, &c. Isa. xi. 2. The Spirit of the LORD (JEHOVAH) shall rest upon him, &c.
2. *Lord.*		
Rom. x. 12. For the same Lord over all is rich unto all that call upon him.	Acts ii. 36. God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Luke ii. 11. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.	2 Cor. iii. 17, 18. Now, the Lord is that Spirit; and where the Spirit of the Lord is there is liberty.—But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. Isa. xl. 13. Who hath directed the Spirit of the Lord; or, being his counsellor, hath taught him?

AS TO HIS ETERNAL POWER AND GODHEAD—*continued.*

GOD THE FATHER.	GOD THE SON.	GOD THE HOLY GHOST.
3. *God.*		
Exod. xx. 2, 3. I am the Lord thy God:—thou shalt have none other gods before me. Isa. xliv. 6. Beside me there is no God. 1 Cor. viii. 6. But to us there is but one God, the Father; of whom are all things, and we in him.	John xx. 28. And Thomas answered and said unto him, My Lord and my God. John i. 1. In the beginning was the *Word*, and the Word was with God, and the Word was God. 1 Cor. viii. 6. And one Lord Jesus Christ, by whom are all things, and we by him.	Gen. i. 2. And the Spirit of God moved upon the face of the waters. Acts v. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?—Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men but unto God. 2 Tim. iii. 16. All scripture is given by inspiration of God. 2 Peter i. 21. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.
4. *The works of Creation.*		
Psalm c. 3. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves. Gen. i. 1. In the beginning God created the heaven and the earth. Neh. ix. 6. Thou,	John i. 3. All things were made by him, and without him was not any thing made that was made. Col. i. 16, 17. For by him were all things created that are in heaven, and that are in earth, visible and in-	Job xxxiii. 4. The Spirit of God hath made me, and the breath of the Almighty hath given me life. (N. B. *There is no possessive pronoun in the original*).

AS TO HIS ETERNAL POWER AND GODHEAD—*continued.*

GOD THE FATHER.	GOD THE SON.	GOD THE HOLY GHOST.

4. *The Works of Creation* — continued.

even thou, art LORD alone, and hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all.	visible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him. And he is before all things, and by him all things consist.	

5. *The Author of Divine Revelation.*

Phil. iii. 15. If in any thing ye be otherwise-minded, God shall reveal even this unto you. Heb. i. 1. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, &c.	Gal. i. 12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. 2 Cor. xiii. 3. Since ye seek a proof of Christ speaking in me, which to youward is not weak, but is mighty in you. Rev. ii. 18. And unto the angel of the church in Thyatira write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.	Luke ii. 26. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. 1 Pet. i. 11. Searching what, or what manner of time, the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 2 Pet. i. 21. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

6. *The Supreme Lawgiver.*

Isa. xxxiii. 22. The Lord is our lawgiver; the Lord is our king. James iv. 12. There is one lawgiver, who is	Gal. vi. 2. Bear ye one another's burdens, and so fulfil the law of Christ. John xv. 12. This is	Rom. viii. 2. For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

AS TO HIS ETERNAL POWER AND GODHEAD—*continued.*

GOD THE FATHER.	GOD THE SON.	GOD THE HOLY GHOST.
6. *The Supreme Lawgiver* — continued.		
able to save and to destroy. Deut. xiii. 18. When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the Lord thy God.	my commandment, that ye love one another, as I have loved you. 1 John iv. 21. And this commandment have we from him, That he who loveth God, love his brother also.	Acts v. 9. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?
7. *Eternity.*		
Psalm xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Exod. iii. 14. I AM THAT I AM. Deut. xxxiii. 27. The eternal God is thy refuge, and underneath are the everlasting arms. Isa. xliv. 6. Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts; I am the first, and I am the last; and besides me, there is no God.	Heb. i. 8. But unto the Son he saith, Thy throne, O God, is for ever and ever. Psalm xlv. 6. Isa. ix. 6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder — and his name shall be called, Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace. Heb. xiii. 8. Jesus Christ, the same yesterday, and to-day, and for ever. Rev. i. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come — the Almighty. Vid. ver. 7. Also 13. to 18.	Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

AS TO HIS ETERNAL POWER AND GODHEAD — *continued.*

GOD THE FATHER.	GOD THE SON.	GOD THE HOLY GHOST.
8. *Immensity and Omnipresence.*		
Jer. xxiii. 24. Do not I fill heaven and earth? saith the Lord. Exod. xx. 24. In all places where I record my name, I will come unto thee, and I will bless thee.	Mat. xviii. 20. Where two or three are gathered together in my name, there am I in the midst of them. Heb. i. 3. Upholding all things by the word of his power. Eph. iv. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. Heb. iv. 13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.	John xiv. 16, 17. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth,—for he dwelleth with you, and shall be in you. John xvi. 14. He shall glorify me, for he shall receive of mine, and shall shew it unto you. Rom. viii. 11. But if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you.
9. *Perfect Holiness.*		
Matt. v. 48. Be ye, therefore, perfect, even as your Father, which is in heaven, is perfect. Lev. xix. 2. For I, the Lord your God, am holy. 1 Sam. ii. 2. There is none holy as the Lord. Rev. xv. 4. For thou only art holy.	Acts iii. 14. But ye denied the Holy One and Just, and desired a murderer to be granted unto you. Mark i. 24. I know thee who thou art, the Holy One of God. Heb. iv. 15. Without sin. Heb. vii. 26. Holy, harmless, undefiled.	Eph. i. 13. Ye were sealed with that holy Spirit of promise. 1 John ii. 20. But ye have an unction from the Holy One, and ye know all things.
10. *The Fountain of Life.*		
Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed	John i. 4. In him was life, and the life was the light of men. John vi. 33. For the	Rom. viii. 10. And if Christ be in you, the body is dead because of sin, but the Spirit is life

AS TO HIS ETERNAL POWER AND GODHEAD — *continued.*

GOD THE FATHER.	GOD THE SON.	GOD THE HOLY GHOST.
10. *The Fountain of Life* — continued.		
into his nostrils the breath of life, and man became a living soul. John v. 21. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.	bread of God is he which cometh down from heaven and giveth life unto the world. — Verse 35. I am the bread of life. John xiv. 6. I am the way, the truth, and the life. John xi. 25. I am the resurrection and the life. John v. 21. The Son quickeneth whom he will.	because of righteousness. John vi. 63. It is the spirit that quickeneth.
11. *Almighty Power.*		
Psalm lxii. 11. God hath spoken once: twice have I heard this, that power belongeth unto God. Jer. xxxii. 17. Ah, Lord God! Behold, thou hast made the heaven and the earth, by thy great power and stretched-out arm, and there is nothing too hard for thee. 1 Cor. vi. 14. And God hath both raised up the Lord, and will also raise up us by his own power. Eph. i. 19, 20. And what is the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power, which he wrought in	Matt. xxviii. 18. All power is given unto me in heaven and in earth. John x. 18. I have power to lay it [my life] down, and I have power to take it again. 1 Tim. vi. 14, 15, 16. Our Lord Jesus Christ, — who is the blessed and only potentate; the King of kings, and Lord of lords; who only hath immortality; dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honour and power everlasting. Amen. Heb. i. 3. Upholding all things by the word of his power. 2 Pet. i. 2, 3. The	Luke i. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Gen. i. 2. And the Spirit of God moved upon the face of the waters. Rom. xv. 19. Through mighty signs and wonders, by the power of the Spirit of God. 1 Pet. iii. 18. For Christ also hath once suffered for sins; being put to death in the flesh, but quickened by the Spirit.

As to his Eternal Power and Godhead — *continued.*

GOD THE FATHER.	GOD THE SON.	GOD THE HOLY GHOST.
11. *Almighty Power* — continued.		
Christ when he raised him from the dead.	knowledge of God and of Jesus our Lord, according as his divine power hath given unto us, all things that pertain unto life and godliness. Col. i. 16, 17. All things were created by him, and for him. And by him all things consist. Mark 4. 39. He said unto the sea, Peace, be still; and there was a calm. Luke vii. 14, 15. Young man, I say unto thee, Arise. And he that was dead sat up. John xi. 43, 44. Lazarus, come forth; and he that was dead, came forth.	
12. *All Spiritual and Divine Operations.*		
1 Cor. xii. 6. And there are diversities of operations, but it is the same God which worketh all in all.	Col. iii. 11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all.	1 Cor. xii. 11. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. Acts ii. 4. And began to speak with other tongues, as the Spirit gave them utterance.

That these Three are One we know, because revealed; but how we know not, and it is presumption to enquire. It is a mystery that calls for adoration and silent praise. We never can comprehend the Almighty. If we could, he must either cease to be God, or we must cease to be creatures. We may know sufficient to make us good and eternally happy.

AS TO HIS ETERNAL POWER AND GODHEAD — *continued.*

HIS DIVINE NATURE AND ATTRIBUTES AS GOD, further demonstrated by Scripture Testimony.

1. *The God of the whole Earth, Jehovah the Redeemer, and the First and the Last.*

Compare	With
Isa. liv. 5. For thy Maker is thine husband (the Lord of Hosts is his name), and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called. Isa. xliv. 6. Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts; I am the first, and I am the last; and besides me there is no God.	Eph. v. 23. For the husband is the head of the wife, even as Christ is the head of the church, and he is the Saviour of the body; and Rev. xix. 7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready; — and xxi. 9. Come hither; I will shew thee the Bride, the Lamb's wife; and Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us; and Col. i. 14. In whom we have redemption through his blood; even the forgiveness of sins; and 1 Peter i. 18, 19. Ye were not redeemed with corruptible things, as silver and gold.—But with the precious blood of Christ, as of a lamb without blemish and without spot. Rev. xxii. 13. I am Alpha and Omega, the beginning and the end, the first and the last.

2. *Lord of Hosts and Rock of Offence.*

Compare	With
Isa. vi. 5. Wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts. — 9. Go and tell this people, Hear ye indeed,	John xii. 39, 40, 41. Esaias said again, He hath blinded their eyes, and hardened their hearts, that they should not understand. — These things said Esaias when he saw his glory and spake of him.

AS TO HIS ETERNAL POWER AND GODHEAD — *continued.*

2. *Lord of Hosts and Rock of Offence* — continued.

but understand not; and see ye indeed, but perceive not; and

Isa. viii. 13, 14. Sanctify the Lord of Hosts himself.—And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem.

Rom. ix. 31, 32, 33. But Israel —hath not attained to the law of righteousness. — Because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling-stone; as it is written, Behold I lay in Zion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed; and

1 Pet. ii. 6, 7, 8. Wherefore, also, it is contained in the Scripture, Behold I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you, therefore, which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence.

3. *Jehovah the Saviour.*

Compare

Isa. xliii. 11. I, even I, am the Lord, and beside me there is no Saviour.

With

Luke ii. 11. Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

4. *Jehovah the Object of Worship and Adoration, Eternal, Omnipotent, Unchangeable.*

Compare

Psalm xcvii. 7. Worship him all ye Gods. — 9. For thou, Lord, art high above all the earth: thou art exalted far above all

With

Heb. i. 6. Again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

AS TO HIS ETERNAL POWER AND GODHEAD—*continued.*

4. *Jehovah the Object of Worship and Adoration, Eternal, Omnipotent, Unchangeable*—continued.

Gods.—cii. 1. Hear my prayer, O Lord, and let my cry come unto thee.—25. Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end.

—10, 11, 12. And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shall thou fold them up; and they shall be changed, but thou art the same, and thy years shall not fail.

5. *Jehovah the Shepherd.*

Compare

Psalm xxiii. 1. The Lord is my shepherd, I shall not want.

Isa. xl. 11. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Zech. xiii. 7. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered.

With

John x. 1, 2. 11. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber: but he that entereth in by the door is the shepherd of the sheep. I am the good shepherd. The good shepherd giveth his life for the sheep.

1 Pet. ii. 25. For ye were as sheep going astray, but are now returned unto the shepherd and bishop of your souls.

6. *The Lord God of the Holy Prophets.*

Compare

Rev. xxii. 6. And he said unto me, These sayings are faithful and true, and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

With

Rev. xxii. 16. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star.

John xx. 28. And Thomas answered and said unto him, My Lord and my God.

AS TO HIS ETERNAL POWER AND GODHEAD — *continued.*

7. *The Lord the Highest.*

Compare

Luke i. 76. And thou child [*i. e.* John the Baptist] shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways.

Malachi iii. 1. Behold I will send my messenger, and he shall prepare the way before me.

With

Matt. xi. 7. 10. Jesus began to say — concerning John, What went ye out into the wilderness to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee.

8. *Jehovah the Lord God, the God of Israel.*

Compare

Luke i. 15, 16, 17. [John the Baptist.] He shall be filled with the Holy Ghost even from his mother's womb, and many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fatherless to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Isa. xl. 3. Prepare ye the way of the Lord, make straight in the desert a highway for our God. — 5. And the glory of the Lord shall be revealed. — 9. O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength: — lift it up; be not afraid. Say unto the cities of Judah, Behold your God. — 10. Behold, the Lord God will come with strong hand, and his arm shall rule for him. Behold, his reward is with him and his work before him.

With

John i. 23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esais. — 29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me, for he was before me.

Matt. iii. 3. [John the Baptist.] This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

See Mark i. 3. Luke iii. 4.

As to his Eternal Power and Godhead — *continued.*

9. *Eternal and Almighty.*

Compare	With
Rev. i. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come; the Almighty. — Ver. 11. 4. chap. xxi. 6. xxii. 13. iv. 8. xi. 17. xvi. 5.	Heb. i. 8. 10, 11, 12. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: and thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. — xiii. 8. Jesus Christ the same yesterday, to-day, and for ever.
Isa. xli. 4. I the Lord, the first, and with the last: I am he. — xliv. 6. Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first and I am the last; and besides me there is no God. — xlviii. 12.	Rev. i. 12, 13. 17, 18. And I turned to see the voice that spake with me: and being turned, I saw seven golden candlesticks; and in the midst of the seven golden candlesticks, one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

10. *The Reconciler and Reconciled.*

Compare	With
2 Cor. v. 19. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.	Col. i. 21, 22. And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh, through death, to present you holy, and unblameable, and unreproveable in his sight.

AS TO HIS ETERNAL POWER AND GODHEAD — *continued.*

11. *The Pardoner of Sin.*

Compare	With
Exodus xxxiv. 6, 7. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin.	Mark ii. 5. 7. 10, 11. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee, &c. Col. iii. 13. Even as Christ forgave you, so also do ye.

12. *The Searcher of Hearts.*

Compare	With
1 Kings viii. 39. For thou, even thou, only knowest the hearts of the children of men. Psalm cxxxix. 1. O Lord, thou hast searched me and known me.	Matt. ix. 4. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? — xii. 25. Luke v. 22. But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? — vi. 8. ix. 47. xi. 17. Rev. ii. 18. 23. These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass. — And all the churches shall know that I am he which searcheth the reins and the hearts, and I will give unto every one of you according to his works.

13. *The Leader of Captivity captive.*

Compare	With
Psalm lxviii. 18. Thou hast ascended on high: thou hast led captivity captive: thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them.	Eph. iv. 7, 8. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.

AS TO HIS ETERNAL POWER AND GODHEAD — *continued.*

14. *Jehovah who was pierced.*

Compare	With
Psalm xxii. 16. The assembly of the wicked have enclosed me; they pierced my hands and my feet.	John xix. 34. But one of the soldiers, with a spear, pierced his side, and forthwith there came out blood and water.
Zech. xii. 4. 10. And in that day, saith the Lord [Jehovah], I will smite every horse with astonishment, &c.; — and I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon ME whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.	Rev. i. 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.

15. *The Blood of Christ is the Blood of God.*

Compare	With
Zech. ix. 11. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.	Luke xxii. 20. This cup is the New Testament [covenant] in my blood, which is shed for you.
	Matt. xxvi. 28. For this is my blood of the New Testament [covenant], which is shed for many, for the remission of sins.
	Acts xx. 28. Take heed — to feed the church of GOD, which he hath purchased with HIS OWN BLOOD.
	1 Cor. vi. 20. Ye are bought with a price.
	1 Peter i. 18, 19. Ye were — redeemed — with the precious blood of Christ.
	Rev. v. 9. Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

As to his Eternal Power and Godhead — *continued.*

16. *Eternal Life.*

Compare

1 John i. 2. For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us. — v. 11. And this is the record, that God hath given to us eternal life, and this life is in his Son. — v. 20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

With

Isa. lvii. 15. Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; with him also that is of a contrite and humble spirit.

John x. 28. I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand.

2 Cor. xiii. 5. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

17. *The Author of the New Birth.*

Compare

John iii. 7. Ye must be born again. — 3. 5.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: — so is every one that is born of the Spirit.

John i. 13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

With

1 John iii. 2. 9. Beloved, now are we the sons of God. — Whosoever is born of God doth not commit sin.

James i. 18. Of his own will begat he us, with the word of truth. — 1 Peter i. 3.

18. *The Day of God is his Day.*

Compare

2 Peter iii. 12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

With

Philip. i. 6. 10. He who hath begun a good work in you will perform it until the day of Jesus Christ. — That ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ.

1 Cor. v. 5. To deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

AS TO HIS ETERNAL POWER AND GODHEAD — *continued.*

19. *Jehovah unchangeable.*

Compare	With
Malachi iii. 6. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.	Heb. xiii. 8. Jesus Christ, the same yesterday, and to-day, and for ever.

20. *Jehovah the Most High God.*

Compare	With
Exod. xvii. 2. Wherefore do ye tempt the Lord [Jehovah]? Psalm lxxviii. 56. Yet they tempted and provoked the most high God, and kept not his testimonies.	1 Cor. x. 9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

21. *The only wise God our Saviour.*

Compare	With
Jude 24, 25. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.	1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. Jude 4. Denying the only Lord God, and our Lord Jesus Christ.

N. B. Whatever is spoken of Jesus Christ, CONVEYING AN IDEA OF INFERIORITY TO THE FATHER, *invariably has a reference to his* HUMANITY, *or* COMPLEX CHARACTER OF MEDIATOR AND REDEEMER.

Many similar passages might be added, but it is hoped that the above will afford ample satisfaction to the humble Christian upon this most important article of his faith. There is no room for reasoning here. Reader! thou must either shut thine eyes against the clearest light and conviction, or shut up thy Bible as a useless book for ever, if, after an impartial examination of the above scriptures, thou canst for a moment doubt that JESUS CHRIST *is* really, personally, absolutely OVER ALL, GOD BLESSED FOR EVER.

As the Sacred History of the proper Deity of JESUS CHRIST *is so closely interwoven and connected with the Deity of God the Father, and God the Holy Ghost, it may not be amiss to take a view of some of those Scriptures which point out the essential Godhead of the* HOLY SPIRIT *as one equal with the Father and the Son, being a subject, it is feared, too little understood, while the Supreme Deity of God the Father is seldom denied by any one.*

AS TO HIS ETERNAL POWER AND GODHEAD — *continued.*

Some of those passages (in Holy Writ) compared, which point out several distinct Attributes, proving the proper Deity of

HIS WITNESS AND GLORIFIER, GOD THE HOLY GHOST.

(John xv. 26. But when the Comforter is come, whom I will send unto you from the Father. *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.
John xvi. 14. He shall glorify me; for he shall receive of mine, and shall shew *it* unto you.)

1. *The Lord of Hosts.*

Compare	With
Isa. vi. 9. And He [the Lord] said, Go and tell this people, Hear ye, indeed, but understand not, and see ye, indeed, but perceive not.	Acts xxviii. 25,26...Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.

2. *Jehovah.*

Compare	With
Deut. xxxi. 27. For I know thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the Lord [Jehovah], and how much more after my death?	Acts vii. 51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. As your fathers did, so do ye.

3. *The Author of the New Birth.*

Compare	With
John iii. 7,8...Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.	1 John v. 4. For whatsoever is born of God overcometh the world. Tit. iii. 5...He saved us by the renewing of the Holy Ghost.

4. *The Object of Divine Worship, Prayer, and Praise.*

Compare	With
Luke ii. 28, 29. Then took he him up in his arms and blessed	Luke ii. 26. And it was revealed unto him by the Holy

AS TO HIS ETERNAL POWER AND GODHEAD — *continued.*

4. *The Object of Divine Worship, Prayer, and Praise* — continued.

God [the Holy Ghost], and said, Lord, now lettest thou thy servant depart in peace, according to thy word.

Matt. ix. 38. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest.

Ghost, that he should not see death before he had seen the Lord's Christ.

Acts xiii. 4. And they being sent forth by the Holy Ghost departed unto Seleucia, and from thence they sailed to Cyprus.

5. *Called and qualified the Apostles.*

Compare

Heb. v. 4. And no man taketh this honour unto himself but he that is called of God, as was Aaron.

With

Acts xiii. 2. As they ministered to the LORD and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

6. *Dispenser of Gifts and Graces to the Church.*

Compare

1 Cor. xii. 4—13. Now there are diversities of gifts, but the same spirit. — See also the nine following verses.

2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

With

Heb. ii. 4. God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.

1 Cor. xvi. 23. The grace of our Lord Jesus Christ be with you.

7. *The Author of Divine Revelation.*

Compare

Luke ii. 26. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

2 Tim. iii. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

With

2 Pet. i. 21. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

AS TO HIS ETERNAL POWER AND GODHEAD — *continued.*

8. *The Author of all Spiritual Comfort and Teaching.*

Compare	With
2 Cor. i. 3, 4. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, &c. John vi. 45...And they shall be all taught of God.— Isa. liv. 13. And all thy children shall be taught of the Lord.	John xiv. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance. — See also xvi. 14. 1 Cor. ii. 13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

9. *Dwells in Believers.*

Compare	With
1 John iv. 15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 2 Cor. vi. 16...For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Levit. xxvi. 12. Psalm cxxxii. 14. This is my rest for ever: here will I dwell; for I have desired it.	1 Cor. iii. 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? John xiv. 17. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

10. *Strove with the Antediluvians.*

Compare	With
1 Pet. iii. 18, 19, 20. Quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.	Gen. vi. 3. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

AS TO HIS ETERNAL POWER AND GODHEAD — *continued.*

11. *Infinite Knowledge.*

Compare	With
Rom. xi. 33, 34. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?	1 Cor. ii. 10, 11. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God.

12. *Spoke by David and the Prophets.*

Compare	With
Acts iv. 24, 25. Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? — See Psalm ii. 1. Luke i. 70. As he spake by the mouth of his holy prophets, which have been since the world began.	Acts i. 16....This Scripture must needs have been fulfilled, which the Holy Ghost spake, &c. — See Psalm lxix. 25. — Also Acts xxviii. 25, 26, 27. Well spoke the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, &c. — See Isa. vi. 9. 2 Pet. i. 21. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

"*The proper Deity of the Holy Ghost would have appeared much more clear and distinct if our translators had left out the possessive case 'of,' when the phrase 'Spirit of the Lord,' or 'Spirit of God,' occurs in Scripture, and had literally adhered to the original, as in Gen.* i. 2. *RUACH ELOHIM, the Spirit God, or God* the Spirit, *moved, &c.; or as in Isa.* xi. 2., *The Spirit JEHOVAH shall rest upon him, &c. Isa.* lxi. 1. *The Spirit, the LORD JEHOVAH, is upon me, &c.*"

We have, from the foregoing testimonies, the most clear, distinct, and express Divine Authority for asserting that JESUS CHRIST, in his Divine nature, is God, the Eternal JEHOVAH, equal with the Father and the Holy Ghost, consequently without beginning of days or end of life, the Alpha and Omega, the beginning and the end, and therefore able to save

to the uttermost all that come unto God by him, seeing that in human nature, as God and man in one person, he ever liveth to make intercession for us. As to his eternal generation by the Father, and the procession of the Holy Ghost from the Father and the Son, we shall perhaps do well to leave these matters to be settled by schoolmen and systematics, who want to be wise above what is written, while we rejoice that there is such abundant evidence to prove that our JESUS, *even while he wept in the manger, hungered in the wilderness, or bled upon the Cross, was "the Mighty God, the Everlasting Father, and the Prince of Peace."*

INTRODUCTION TO THE HISTORY OF HIS INCARNATION.

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;
3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
4 That thou mightest know the certainty of those things wherein thou hast been instructed. — Luke i.

HIS HARBINGER OR MESSENGER, JOHN THE BAPTIST.

A Subject of Prophecy.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. — Matt. iii.

1 The beginning of the gospel of Jesus Christ, the Son of God;
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. — Mark i.

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. — Luke iii.

HIS HARBINGER OR MESSENGER, JOHN THE BAPTIST—*continued*

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;
6 And all flesh shall see the salvation of God. } Luke iii.

A Descendant from Aaron.

5 There was, in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name was Elisabeth.
6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.
8 And it came to pass, that, while he executed the priest's office before God in the order of his course,
9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.
10 And the whole multitude of the people were praying without at the time of incense. } Luke

The Angel Gabriel announces his Conception.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.
12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.
13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
14 And thou shalt have joy and gladness; and many shall rejoice at his birth.
15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
16 And many of the children of Israel shall he turn to the Lord their God.
17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the } Luke

His Harbinger or Messenger, John the Baptist — *continued.*

wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. } Luke i.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

His Birth, Circumcision, and Name.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John. } Luke i.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

HIS HARBINGER OR MESSENGER, JOHN THE BAPTIST —*continue*

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea.

66 And all they that had heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

Luk

Zachariah's Song of Praise.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began;

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people, by the remission of their sins,

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darkness, and *in* the shadow of death, to guide our feet into the way of peace.

Luk

His Youth.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Luk

HIS HARBINGER OR MESSENGER, JOHN THE BAPTIST — *continued.*

Æra of his Public Life.

1 Now, in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias the tetrarch of Abilene,
2 Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness. } Luke iii.

HIS PEDIGREE, AS TO HIS HUMANITY.

His legal Ancestors of Office by his reputed Father's Side.

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.
2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren,
3 And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram,
4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon,
5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse,
6 And Jesse begat David the king, and David the king begat Solomon of her *that had been the wife* of Urias,
7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa,
8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias,
9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias,
10 And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias,
11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:
12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel,
13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, } Matt. i.

HIS PEDIGREE, AS TO HIS HUMANITY — *continued.*

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,
15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,
16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
17 So all the generations, from Abraham to David, *are* fourteen generations; and from David, until the carrying away into Babylon, *are* fourteen generations; and from the carrying away into Babylon unto Christ, *are* fourteen generations. } Matt. i.

His natural Ancestors by his Mother Mary, whose Husband wa Son (in Law) of Heli, &c.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,
24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,
25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,
26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,
27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,
28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,
29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Joram, which was *the son* of Matthat, which was *the son* of Levi,
30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,
31 Which was *the son* of Melea, which was *the* } Luke iii.

His Pedigree, as to his Humanity — *continued.*

son of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,
32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,
33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,
34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,
35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,
36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,
37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,
38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God. — Luke iii.

N. B. Each of these Maternal and Paternal Tables of Descent centre in David, *the Royal Prophet, and lineal Descendant from Abraham.*

is Conception by the Holy Ghost of the Virgin Mary, whereby the Eternal Word, or Logos, became united to Human Nature in Flesh and Blood.

19 God was in Christ. — 2 Cor. v.
16 God was manifest in the flesh. — 1 Tim. iii.
16 He took on him the seed of Abraham. — Heb. ii.

1 In the beginning was the Word, and the Word was with God, and the Word was God.
2 The same was in the beginning with God.
3 All things were made by him; and without him was not any thing made that was made. — John i.

His Conception — *continued.*

4 In him was life; and the life was the light of men.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John

[7 Thou *art* my Son; this day have I begotten thee. — Psalm ii.] *Cited by Paul, and applied to Christ, in his Sermon to the Jews. Acts* xiii. 33. *Also applied to Christ by the Author of the Hebrews.* i. 5. v. 5.

Announced by the Angel Gabriel from Heaven to Mary.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

ANGEL.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. Luke

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

MARY.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

ANGEL.

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God.

His Conception—*continued.*

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.
37 For with God nothing shall be impossible. — Luke i.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. — Matt. i.

Believed by Mary.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. — Luke i.

According to ancient Prophecy.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.) — Matt. i.

5...For thus it is written by the prophet,
6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. — Matt. ii.

69 And hath raised up an horn of salvation for us in the house of his servant David;
70 As he spake by the mouth of his holy prophets, which have been since the world began. — Luke i.

Announced by an Angel to Joseph, in a Dream.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.
21 And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. — Matt. i.

Mary Visits Elizabeth, who is divinely inspired.

39 And Mary arose in those days, and went into the hill-country with haste, into a city of Juda; — Luke i.

HIS CONCEPTION — *continued.*

40 And entered into the house of Zacharias, and saluted Elisabeth,
41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost.
56 And Mary abode with her about three months, and returned to her own house.

Luke i

Elizabeth's Song of Praise.

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.
43 And whence *is* this to me, that the mother of my Lord should come to me?
44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

Luke i

Sung by Mary herself.

46 And Mary said, My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things; and holy *is* his name.
50 And his mercy *is* on them that fear him from generation to generation.
51 He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.
52 He hath put down the mighty from *their* seats, and exalted them of low degree.
53 He hath filled the hungry with good things; and the rich he hath sent empty away.
54 He hath holpen his servant Israel, in remembrance of *his* mercy;
55 As he spake to our fathers, to Abraham, and to his seed for ever.

Luke i

HIS CONCEPTION — *continued.*

His Mother continued a Virgin until after his Birth.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife;
25 And knew her not till she had brought forth her first-born son: and he called his name JESUS. } Matt. i.

Of obscure but royally descended Parents.

By the over-ruling and all-wise providence of God, his reputed father, Joseph, a carpenter, and a just man, of the lineage of David king of Israel, having espoused Mary, a poor but highly favoured descendant of the same royal house, prevented the imputation of bastardy to her miraculously conceived Son, and secured to her an assistant to bring him up.

"*Joseph was afraid of marrying an unchaste woman, on the one hand, or on the other, of publicly exposing to be stoned one whom he hoped might be innocent.*"

19 Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. } Matt. i.

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?
56 And his sisters, are they not all with us? } Matt. xiii.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David). } Luke ii.

HIS BIRTH.

In a Stable at Bethlehem, during the reign of Cæsar Augustus.

1 And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.
2 (*And* this taxing was first made when Cyrenius was governor of Syria.)
3 And all went to be taxed, every one into his own city.
4 And Joseph also went up from Galilee,—
5 To be taxed with Mary his espoused wife, being great with child. } Luke ii.

His Birth — *continued*

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His BIRTH — *continued.*

19 But Mary kept all these things, and pondered *them* in her heart.
20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. — Luke ii.

The Messias was now expected, which alarmed the Roman government.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.
4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.
5 And they said unto him, In Bethlehem of Judea....
7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.
8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.
9 When they had heard the king, they departed. — Matt. ii.

Guided by a Star, Wise Men from the East come to worship him.

1 Now, when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.
9... And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10 When they saw the star, they rejoiced with exceeding great joy.
11 And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.
12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. — Matt. ii.

His Circumcision — *continued.*

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. Lu ii

Aged Anna's praise and preaching.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. Lu i

38 And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

His Childhood and Youth.

A Pattern of Wisdom and Humility (being subject to his na Parents, and having most probably laboured at his Fat Occupation).

39 And when they had performed all things, according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it.* Lu i

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

CHILDHOOD AND YOUTH — *continued.*

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.
49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?
50 And they understood not the saying which he spake unto them.
51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.
52 And Jesus increased in wisdom and stature, and in favour with God and man. — Luke ii.

3 Is not this the carpenter, the son of Mary? the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? — Mark vi.

BAPTISM.

By John in Jordan.

The heavens opened while he prayed.

The Holy Ghost descended like a dove upon him.

God audibly proclaims himself well pleased in him.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jesus answering, said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. — Matt. iii.

21 Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
22 And the Holy Ghost descended in a bodily shape, like a dove, upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. — Luke iii.

HIS BAPTISM — *continued.*

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him:
11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased. } Mark i.

HIS TEMPTATION AND FASTING.

In the Wilderness.

Led by the Spirit.

Tempted by the Devil.

- *To the abuse of his power.*
- *To presumption.*
- *To pride and vanity.*

Fasted forty days and nights.

He vanquishes the Devil.

Ministered unto by Angels.

1 Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.
2 And when he had fasted forty days and forty nights, he was afterward an hungered.
3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. } Matt. iv.
7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
9 And saith unto him, All these things will

s TEMPTATION AND FASTING — *continued.*

I give thee, if thou wilt fall down and worship me.
10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11 Then the devil leaveth him, and, behold, angels came and ministered unto him. } Matt. iv.

12 And immediately the Spirit driveth him into the wilderness.
13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts: and the angels ministered unto him. } Mark i.

1 And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness.
2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered
3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
7 If thou therefore wilt worship me, all shall be thine.
8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:
10 For it is written, He shall give his angels charge over thee, to keep thee;
11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. } Luke iv.

HIS TEMPTATION AND FASTING — *continued.*

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.
13 And when the devil had ended all the temptation, he departed from him for a season. — Luke iv.

PUBLIC MINISTRY AND TESTIMONY OF HIS HARBINGER, JOHN THE BAPTIST,

Austere, abstemious, faithful, fervent, luminous, and intrepid, he preaches in the Wilderness of Judea the Doctrines of Repentance, Fasting, and Prayer, baptizes Penitents, and announces the Light and Glory of the Gospel Dispensation.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? — Matt. ix.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? — Mark ii.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? — Luke v.

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. — Luke xi.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. — Luke xvi.

6 There was a man sent from God, whose name *was* John.
7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.
8 He was not that Light, but *was sent* to bear witness of that Light.
15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me, for he was before me.
16 And of his fulness have all we received, and grace for grace.
17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.
18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the *Father,* he hath declared *him.* — John i.

UBLIC MINISTRY OF JOHN THE BAPTIST — *continued.*

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. John i.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

PUBLIC MINISTRY OF JOHN THE BAPTIST — *continued.*

35 Again, the next day after, John stood, and two of his disciples;
36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! — John

23 And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came, and were baptized:
24 For John was not yet cast into prison.
25 Then there arose a question between *some* of John's disciples and the Jews about purifying.
26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.
27 John answered and said, A man can receive nothing, except it be given him from heaven.
28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. — John iii.
30 He must increase, but I *must* decrease.
31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.
32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.
33 He that hath received his testimony hath set to his seal that God is true.
34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*
35 The Father loveth the Son, and hath given all things into his hand.
36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

1 In those days came John the Baptist, preaching in the wilderness of Judea,
2 And saying, Repent ye: for the kingdom of heaven is at hand. — Matt. iii.

PUBLIC MINISTRY OF JOHN THE BAPTIST — *continued.*

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

Matt. iii.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose

Mark i.

PUBLIC MINISTRY OF JOHN THE BAPTIST — *continued.*

shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water; but he shall baptize you with the Holy Ghost. Mar

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Luk iii.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire:

17 Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

PUBLIC MINISTRY OF JOHN THE BAPTIST — *continued.*

18 And many other things, in his exhortation, preached he unto the people. } Luke iii.

35 He was a burning and a shining light; and ye were willing for a season to rejoice in his light. } John v.

Sent from God; — compared to a Man clothed in soft Raiment, and to Elias; — said to be more than a Prophet; — the greatest Man under the Jewish, and the least under the Christian, Dispensation; — he saw what others had only foretold by the Spirit of Prophecy.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet.

10 For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear. } Matt. xi.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist. } Matt. xvii.

PUBLIC MINISTRY OF JOHN THE BAPTIST — *continued.*

11 And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

19 And John calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

PUBLIC MINISTRY OF JOHN THE BAPTIST — *continued.*

His Hearers (even Publicans), justified God, and were baptized; but the proud, self-righteous Pharisees and Lawyers rejected the Counsel of God.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.
30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. — Luke vii.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him. — Matt. xxi.

Beheaded in Prison, by the arbitrary Command of Herod, to gratify Herodias, whose unlawful Connection with that wicked king John had faithfully reproved.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,
20 Added yet this above all, that he shut up John in prison. — Luke iii.

23 And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came, and were baptized:
24 For John was not yet cast into prison. — John iii.

14 Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. — Mark i.

12 Now, when Jesus had heard that John was cast into prison, he departed into Galilee. — Matt. iv.

14 And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.
15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.
16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.
17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for — Mark vi.

PUBLIC MINISTRY OF JOHN THE BAPTIST — *continued.*

Herodias' sake, his brother Philip's wife; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod, on his birth-day, made a supper to his lords, high captains, and chief *estates* of Galilee.

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. Mar vi.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

3 For Herod had laid hold on John, and bound him, and put *him* in prison, for Herodias' sake, his brother Philip's wife. Mar xiv

4 For John said unto him, It is not lawful for thee to have her.

PUBLIC MINISTRY OF JOHN THE BAPTIST — *continued.*

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.
7 Whereupon he promised with an oath to give her whatsoever she would ask.
8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.
9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her.*
10 And he sent, and beheaded John in the prison.
11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.
12 And his disciples came and took up the body, and buried it, and went and told Jesus.

Matt. xiv.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;
8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.
9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

Luke ix.

HIS OWN PUBLIC MINISTRY AND CHARACTER.

His Age when he commenced his public Life.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli.

Luke iii.

About the Time that John the Baptist was imprisoned, HE *began to preach Repentance and Faith, which fulfilled an ancient Prophecy.*

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Mark i.

His own Public Ministry and Character — *continued.*

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;
13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim;
14 That it might be fulfilled which was spoken by Esaias the prophet, saying,
15 The land of Zebulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;
16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.
17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mat iv.

Exceedingly popular.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people.
24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.
25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

Mat iv.

14 And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about.
15 And he taught in their synagogues, being glorified of all.
37 And the fame of him went out into every place of the country round about.

Luk iv.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

Luk v.

Calls his Twelve Apostles.

35 Again, the next day after, John stood, and *two of* his disciples;

Joh

His own Public Ministry and Character — *continued.*

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone.

43 The day following Jesus would go forth into Gallilee, and findeth Philip, and saith unto him, Follow me. John i.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree,

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. — John

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him. — Matt. iv.

16 Now, as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers:)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. — Mark

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder;) — Mark iii.

His own Public Ministry and Character — *continued.*

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,
19 And Judas Iscariot, which also betrayed him: and they went into an house. — Mark iii.

13 And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named Apostles;
14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,
15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,
16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor. — Luke vi.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. — Matt. ix.

14 And as he passed by, he saw Levi the *son* of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. — Mark ii.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.
28 And he left all, rose up, and followed him. — Luke v.

A Scribe follows him.

18 Now, when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. — Matt. viii.

Has no certain Dwelling-place.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head. — Matt. viii.

Reproves a Disciple.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father. — Matt. viii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

22 But Jesus said unto him, Follow me; and let the dead bury their dead. — Matt. viii.

Preaches in Synagogues on the Sabbath, not in Word only but with Power.

31 And [*he*] came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.
32 And they were astonished at his doctrine: for his word was with power.
42 And when it was day, he departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.
43 And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.
44 And he preached in the synagogues of Galilee. — Luke iv.

9 And when he was departed thence, he went into their synagogue. — Matt. xii.

21 And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue, and taught.
22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. — Mark i.

10 And he was teaching in one of the synagogues on the Sabbath. — Luke xiii.

——— *in private Houses.*

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it;* but he could not be hid. — Mark vii.

1 And again he entered into Capernaum after *some* days; and it was noised that he was in the house.
2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them. — Mark ii.

——— *on Mountains.*

1 And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him.
2 And he opened his mouth, and taught them. — Matt. v.

His own Public Ministry and Character — *continued.*

Preaches in the Temple.

37 And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.
38 And all the people came early in the morning to him in the temple, for to hear him. — Luke xxi.

14 Now, about the midst of the feast, Jesus went up into the temple, and taught. — John vii.

1 Jesus went unto the mount of Olives.
2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. — John viii.

——— *by the Sea-side.*

13 And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them. — Mark ii.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea. — Mark iii.

A Specimen of one of his Sermons, and an Account of the different Effects produced thereby.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.
17 And there was delivered unto him the book of the prophet Esais: and when he had opened the book, he found the place where it was written,
18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
19 To preach the acceptable year of the Lord.
20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.
21 And he began to say unto them, This day is this scripture fulfilled in your ears.
22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?
23 And he said unto them, Ye will surely — Luke iv.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing through the midst of them, went his way. — Luke iv.

Reputed a Madman.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself. — Mark iii.

Said to be possessed by, or familiar with, the Devil.

34 But the Pharisees said, He casteth out devils through the prince of the devils. — Matt. ix.

15 But some of them said, He casteth out devils through Beelzebub, the chief of the devils. — Luke xi.

Itinerated from one City and Village to another, preaching and healing Diseases, in Company with his Apostles and devout Women, who ministered to his Support.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people. — Matt. ix.

36 And Simon, and they that were with him, followed after him. — Mark i.

His own Public Ministry and Character — *continued.*

37 And when they had found him, they said unto him, All *men* seek for thee.
38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.
39 And he preached in their synagogues throughout all Galilee, and cast out devils. — Mark i.

1 And it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God; and the twelve *were* with him,
2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,
3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance. — Luke viii.

Moved with Compassion for the destitute Multitude.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few:
38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. — Matt. ix.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.
32 And they departed into a desert place by ship privately.
33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.
34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. — Mark vi.

Empowers and commissions his Apostles.

1 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. — Matt. x.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholemew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

Mat x.

Proprietor of the World, and Lord of the Sabbath.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

Mat xi.

1 At that time Jesus went on the sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

Mat xii

His own Public Ministry and Character — *continued.*

23 And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.
24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?
25 And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?
26 How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?
27 And he said unto them, The sabbath was made for man, and not man for the sabbath:
28 Therefore the Son of man is Lord also of the sabbath. — Mark ii.

1 And it came to pass, on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.
2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?
3 And Jesus, answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;
4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?
5 And he said unto them, That the Son of man is Lord also of the sabbath. — Luke vi.

At the Feast of Tabernacles many conflicting Opinions concerning him, and much reasoning about his Character, as appears by the following Dialogue.

1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.
2 Now the Jews' feast of tabernacles was at hand. — John vii.

2 Now the names of t
these: The first, Simon, [illegible] said unto him, De-
Andrew his brother; J[illegible] that thy disciples
and John his brother; [illegible] you doest.
3 Philip, and Bar[illegible] doeth any thing in
Matthew the publican; [illegible] to be known openly:
and Lebbeus, whose s[illegible] myself to the world.
4 Simon the Cana[illegible] brethren believe in him.
who also betrayed hi[illegible]
5 These twelve [illegible] them, My time is not
manded them, saying, [illegible] always ready.
Gentiles, and into [illegible] hate you; but me it
enter ye not: [illegible] of it, that the works
6 But go rather [illegible]
of Israel. [illegible] feast: I go not up yet
[illegible] World, [illegible] time is not yet full come.
[illegible] these words unto them,
[illegible] All things [illegible]
Father: and no [illegible] brethren were gone up,
Father: neither k[illegible] unto the feast, not openly,
save the Son, and [illegible]

[illegible] MULTITUDE.

[illegible] At that time [illegible] sought him at the feast, and
through the corn; [illegible]
[illegible], and began [illegible] much murmuring among
[illegible] him: for some said, He is
[illegible] Nay; but he deceiveth
[illegible] lawful to d[illegible]
[illegible] But he sai[illegible] spake openly of him for
what David did [illegible] marvelled, saying, How
[illegible] that were [illegible] having never learned?
[illegible] How he [illegible]
did eat the sh[illegible]
[illegible] them, and said, My doctrine
[illegible] to eat [illegible]
[illegible] but only [illegible] that sent me.
[illegible] his will, he shall know
[illegible] Or hav[illegible] it be of God, or *whether*
[illegible] the sabbath [illegible]
[illegible] the sab[illegible] of himself seeketh his
[illegible] But [illegible] that seeketh his glory that
[illegible] great[illegible] true, and no unrighteous-
[illegible] But [illegible]
will have [illegible] give you the law, and *yet*
[illegible] co[illegible] the law? Why go ye about
[illegible] Fr[illegible]
[illegible]

WN PUBLIC MINISTRY AND CHARACTER — *continued.*

THE MULTITUDE.

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

JESUS.

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

THE PEOPLE OF JERUSALEM.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

JESUS.

28 Then cried Jesus in the temple, as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

THE PEOPLE.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

John vii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

JESUS.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

THE JEWS.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me?* and where I am, *thither* ye cannot come?

JESUS.

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

Joh vii.

The People are divided.

40 Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

THE OFFICERS.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

His own Public Ministry and Character.— *continued.*

THE PHARISEES.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers, or of the Pharisees, believed on him?

49 But this people, who knoweth not the law, are cursed.

NICODEMUS.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man before it hear him, and know what he doeth?

THE PHARISEES.

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

John vii.

He enjoins Secrecy upon the Monuments of his Mercy, whereby a noted Prophecy is fulfilled.

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

Matt. xii.

12 And he straitly charged them that they should not make him known.

Mark iii.

He preaches in a Ship to the Multitude who stood on the Shore.

1 The same day went Jesus out of the house and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables.

Matt. xiii.

PUBLIC MINISTRY AND CHARACTER — *continued.*

JESUS. *aracter and Dignit*

Then said Jesus unto *roach him and attem*
while am I with you, and *the*
me.

Ye shall seek me, a unto them, say-
where I am, *thither* ye e that followeth

THE JEW ut shall have the

Then said the J
Whither will he go, th
ye go unto the dis ore said unto him,
and teach the Gentiles? d: thy record is not

What
Ye shall seek me, a
where I am, said unto them, Though
my record is true:
the last day, me, and whither I go;
cried I come, and whither I
unto
He that fresh: I judge no man.
judgment is true:
and the Father that
Not this
your law, that the tes-
was not yet
glorified witness of myself, and
witness of me.

Many unto him, Where is thy
neither know me, nor my
me, ye should have

Time appointed.

So Jesus in the treasury,
temple: and no man laid
hour was not yet come.

again unto them, I go my
and shall die in your
cannot come.

Will he kill himself?
I go, ye cannot come.

John viii

John viii.

IS OWN PUBLIC MINISTRY AND CHARACTER—*continued.*

JESUS.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am *he*, ye shall die in your sins.

JEWS.

25 Then said they unto him, Who art thou?

JESUS.

And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

John viii.

The Blindness of the Jews.

27 They understood not that he spake to them of the Father.

JESUS.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

John viii.

His Word produces Faith, which must be tried by the Test of Perseverance.

30 As he spake these words many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

THE JEWS.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

JESUS.

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

John viii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

35 And the servant abideth not in the house for ever; *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

THE JEWS.

39 They answered and said unto him, Abraham is our father.

JESUS.

Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham,

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father.

THE JEWS.

Then said they to him, We be not born of fornication; we have one Father, *even* God.

JESUS.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

THE JEWS,

48 Then answered the Jews, and said unto

John viii.

His own Public Ministry and Character — *continued.*

him, Say we not well, that thou art a Samaritan, and hast a devil?

JESUS.

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

THE JEWS.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

JESUS.

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day; and he saw *it*, and was glad.

THE JEWS.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

JESUS.

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John viii.

They were about to stone him.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

John viii.

A Division of Sentiment.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of

John x.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

him that hath a devil. Can a devil open the eyes of the blind?
22 And it was at Jerusalem the feast of the dedication, and it was winter.
23 And Jesus walked in the temple, in Solomon's porch.

THE JEWS.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

JESUS.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.
26 But ye believe not, because ye are not of my sheep, as I said unto you.
27 My sheep hear my voice, and I know them, and they follow me:
28 And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.
29 My Father, which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand.
30 I and *my* Father are one. } Joh

They again attempt to stone him.

31 Then the Jews took up stones again to stone him.

JESUS.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

THE JEWS.

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. } Joh

JESUS.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?
35 If he called them gods unto whom the word of God came, and the scripture cannot be broken;
36 Say ye of him, whom the Father hath

HIS OWN PUBLIC MINISTRY AND CHARACTER—*continued.*

sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?
37 If I do not the works of my Father, believe me not.
38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him. — John x.

They attempt to take him. He goes to reside beyond Jordan.

39 Therefore they sought again to take him: but he escaped out of their hand,
40 And went away again beyond Jordan, unto the place where John at first baptized; and there he abode. — John x.

Many believe.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.
42 And many believed on him there. — John x.

JESUS.

44 Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me.
45 And he that seeth me seeth him that sent me.
46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.
47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.
48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.
50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. — John xii.

He pays Tribute to the Romans, to avoid giving Offence.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and — Matt. xvii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee. Mat xvii

He is followed by a Multitude into a Desert, many of whom heals.

13 When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.
14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. Mat xiv

His humble Origin is a Stumbling-block to many, because of Pride, Unbelief, and Hardness of their Hearts, which prev the Exertion of his Mercy and Power in doing them good.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.
53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.
54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?
55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?
56 And his sisters, are they not all with us? Whence then hath this *man* all these things?
57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.
58 And he did not many mighty works there because of their unbelief. Mat xiii

1 And he went out from thence, and came into his own country; and his disciples follow him.
2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence Mar vi.

His own Public Ministry and Character — *continued.*

hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them.*

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

Mark vi.

He acquits a Woman who had been taken in Adultery, and dismisses her with a Divine Admonition.

1 Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it,* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman,

John viii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

where are those thine accusers? hath no man condemned thee?
11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. Joh viii

Herod supposes that he was John the Baptist risen from the D

1 At that time Herod the tetrarch heard of the fame of Jesus,
2 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do shew forth themselves in him. Ma xiv

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;
8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.
9 And Herod said, John have I beheaded: but who is this of whom I hear such things? and he desired to see him. Luk ix.

The Reason of such Supposition.

3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.
4 For John said unto him, It is not lawful for thee to have her.
5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.
7 Whereupon he promised with an oath to give her whatsoever she would ask.
8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.
9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.
10 And he sent, and beheaded John in the prison. Ma xiv

His own Public Ministry and Character—*continued.*

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.
12 And his disciples came, and took up the body, and buried it, and went and told Jesus. — Matt. xiv.

14 And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.
15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.
16 But when Herod heard *thereof,* he said, It is John, whom I beheaded: he is risen from the dead. — Mark vi.

His Interview with certain Greeks, when he foretold his Death, and the Glory that should follow.

20 And there were certain Greeks among them that came up to worship at the feast:
21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour. — John xii.

The End of his coming into the World.

11 For the Son of man is come to save that which was lost. — Matt. xviii.
10 For the Son of man is come to seek and to save that which was lost. — Luke xix.

His own Public Ministry and Character — *continued.*

He many Times miraculously escapes with his Life.

31 Then the Jews took up stones again to stone him.
39 Therefore they sought again to take him: but he escaped out of their hand, — John x.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. — John viii.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?
57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him. — John xi.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.
7 But Jesus withdrew himself with his disciples to the sea. — Mark iii.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.
15 But when Jesus knew *it*, he withdrew himself from thence. — Matt. xii.

He travels from Galilee into Judea, and heals Multitudes.

1 And it came to pass, *that*, when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;
2 And great multitudes followed him; and he healed them there. — Matt. xix.

15 — And great multitudes followed him, and he healed them all. — Matt. xii.

His Regard for little Children, which gives rise to an important Observation.

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.
14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.
15 And he laid *his* hands on them, and departed thence. — Matt. xix.

13 And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*. — Mark x.

HIS OWN PUBLIC MINISTRY AND CHARACTER.—*continued.*

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
16 And he took them up in his arms, put *his* hands upon them, and blessed them.

Mark x.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.
16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.
17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

Luke xviii.

His humble but triumphant Entry into Jerusalem.

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,
2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.
3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,
5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.
6 And the disciples went, and did as Jesus commanded them,
7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.
8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.
9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

Matt. xxi.

His own Public Ministry and Character—*continued.*

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?
11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee. } Matt xxi.

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,
2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him.*
3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.
4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.
5 And certain of them that stood there said unto them, What do ye, loosing the colt?
6 And they said unto them even as Jesus had commanded: and they let them go. } Mark xi.
7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.
8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.
9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:
10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.
11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.
29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,
30 Saying, Go ye into the village over against *you;* in the which, at your entering, ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.* } Luke xix.
31 And if any man ask you, Why do ye loose

His own Public Ministry and Character—*continued.*

him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Luke xix.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

John xii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?
12 Or if he shall ask an egg, will he offer him a scorpion?
13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? } Luk xi.

5 And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.
8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts, as we forgive our debtors.
13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. } Matt vi.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
9 Or what man is there of you, whom if his son ask bread, will he give him a stone?
10 Or if he ask a fish, will he give him a serpent? } Matt vii.

His own Public Ministry and Character—*continued.*

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? — Matt. vii.

1 And he spake a parable unto them *to this end*, that men ought always *to* pray, and not to faint;
2 Saying, There was in a city a judge, which feared not God, neither regarded man:
3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
6 And the Lord said, Hear what the unjust judge saith.
7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? — Luke xviii.

The Chief Priests and Scribes maliciously envious because of his Popularity, wish to put him to Death, but they fear the People.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,
16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? — Matt. xxi.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.
46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

11 And they were filled with madness; and communed one with another what they might do to Jesus. — Luke vi.

HIS OWN PUBLIC MINISTRY AND CHARACTER—*continued.*

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him. } Lu xi

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. } Ma x

He lodges in Bethany.

17 And he left them, and went out of the city into Bethany; and he lodged there. } Ma x

He is hungry;—curses a Fig-tree;—and improves the Cir stance.

18 Now in the morning, as he returned into the city, he hungered.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. } Ma x

12 And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away. } M :

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

22 And Jesus answering, saith unto them, Have faith in God.
23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.
24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.
25 And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.
26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Mark xi.

He confounds the Chief Priests and Rulers.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?
24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.
25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?
26 But if we shall say, Of men; we fear the people: for all hold John as a prophet.
27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

Matt. xxi.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,
28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

Mark xi.

His own Public Ministry and Character — *continued.*

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? Ma x

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

1 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men? Lu x

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, That they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

The astonishing Blindness and Unbelief of the Jews, had been foretold by Isaiah. Some of the Rulers believe in because their faith was without Love, while the Fear of and Love of Praise were predominant.

37 But though he had done so many miracles before them, yet they believed not on him: Jo x

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who

OWN' PUBLIC MINISTRY AND CHARACTER — *continued.*

hath believed our report? and to whom hath the arm of the Lord been revealed?
39 Therefore they could not believe, because that Esaias said again,
40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.
41 These things said Esaias, when he saw his glory, and spake of him.
42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:
43 For they loved the praise of men more than the praise of God.

John xii.

He flashes Conviction and Confusion in the Face of hypocritical carping Pharisees and Herodians.

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.
16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man;* for thou regardest not the person of men.
17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?
18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?
19 Shew me the tribute-money. And they brought unto him a penny.
20 And he saith unto them, Whose *is* this image and superscription?
21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.
22 When they had heard *these words*, they marvelled, and left him, and went their way.

Matt. xxii.

13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.
14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the

Mark xii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

Luke vii.

6 Now, when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head, as he sat *at meat.*

8 But when his disciples saw *it,* they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it,* he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

Matt xxv.

His own Public Ministry and Character — *continued.*

11 For ye have the poor always with you; but me ye have not always.
12 For in that she hath poured this ointment on my body, she did *it* for my burial.
13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

Matt. xxvi.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured *it* on his head.
4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.
8 She hath done what she could: she is come aforehand to anoint my body to the burying.
9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

Mark xiv.

1 Then Jesus, six days before the passover, came to Bethany*, where Lazarus was which had been dead, whom he raised from the dead.
2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.
4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

John xii.

* At the house of Simon the leper, or of Lazarus.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

5 Why was not this ointment sold for three hundred pence, and given to the poor?
6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
8 For the poor always ye have with you; but me ye have not always.
9 Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

Joh
xii.

His Reply to the Suggestion that Herod would kill him.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.
32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.
33 Nevertheless, I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

Lu
xii

He silences the Sadducees who did not expect a Resurrection

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,
24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.
25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:
26 Likewise the second also, and the third, unto the seventh.
27 And last of all the woman died also.
28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.
29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

M
x

IS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
33 And when the multitude heard *this*, they were astonished at his doctrine.

Matt. xxii.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,
19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.
20 Now, there were seven brethren: and the first took a wife, and dying left no seed.
21 And the second took her, and died, neither left he any seed: and the third likewise.
22 And the seven had her, and left no seed: last of all the woman died also.
23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.
24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?
25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.
26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?
27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

Mark xii.

27 Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,
28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.
29 There were therefore seven brethren: and the first took a wife, and died without children.

Luke xx.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

30 And the second took her to wife, and he died childless.
31 And the third took her; and in like manner the seven also: and they left no children, and died.
32 Last of all the woman died also.
33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.
34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage:
35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:
36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.
37 Now, that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.
38 For he is not a God of the dead, but of the living: for all live unto him.
39 Then certain of the scribes answering, said, Master, thou hast well said.
40 And after that they durst not ask him any *question at all.* — Luke xx.

He or his Apostles received Disciples by Baptism.

22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. — John iii.

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
2 (Though Jesus himself baptized not, but his disciples,)
3 He left Judea, and departed again into Galilee. — John iv.

Comparing his People to Sheep, he is the good Shepherd and Door of Entrance, and hath Power to offer his Life a Sacrifi and to take it again.

1 Verily, verily, I say unto you, He that entereth not by the door, into the sheep-fold, but — John x.

climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

John x.

His own Public Ministry and Character — *continued.*

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.
18 No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. Joh x.

He silences the Pharisees by pointing out the Substance of Moral Law, and proving from the Psalms that he was the and Lord of David.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,
36 Master, which *is* the great commandment in the law?
37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the first and great commandment.
39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.
40 On these two commandments hang all the law and the prophets. Ma xxi
41 While the Pharisees were gathered together, Jesus asked them,
42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.
43 He saith unto them, How then doth David in spirit call him Lord, saying,
44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45 If David then call him Lord, how is he his son?
46 And no man was able to answer him a word; neither durst any *man*, from that day forth, ask him any more *questions*.

41 And he said unto them, How say they that Christ is David's son?
42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, Lul xx
43 Till I make thine enemies thy footstool.
44 David therefore calleth him Lord, how is he then his son?

His own Public Ministry and Character — *continued.*

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question.*

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

Mark xii.

Many will be disappointed on seeing others saved while they themselves are lost.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

Luke xiii.

TER — *continued.*

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all be last.

Lu
x

s that Faith is the
he Bread of Life,
Dialogue.

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e unto him, What sign
we may see, and believe
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manna in the desert;
them bread from heaven

JESUS.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

THE PEOPLE.

34 Then said they unto him, Lord, evermore give us this bread.

JESUS.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

THE JEWS.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

JESUS.

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

John vi.

His own Public Ministry and Character — *continued.*

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.
47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.
48 I am that bread of life.
49 Your fathers did eat manna in the wilderness, and are dead.
50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
51 I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

THE JEWS.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

JESUS.

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.
54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.
55 For my flesh is meat indeed, and my blood is drink indeed.
56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.
58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
59 These things said he in the synagogue, as he taught in Capernaum.

Jo
v

Many of his Disciples offended.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

JESUS.

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

Jo
vi

WN PUBLIC MINISTRY AND CHARACTER — *continued.*

62 *What* and if ye shall see the Son of man ascend up where he was before?
63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. — John vi.

is foreknowledge.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.
65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. — John vi.

le declares his Power to raise the Dead, — his Self-existence and Equality with God, and that he, in human Nature, as the Son of Man, was the Son of God, and Judge of the World. Jesus Christ, as God, was equal with the Father, consequently the one could do nothing without the other. In the Character of our Mediator he is represented as the Ambassador of God.

JESUS.

17 But Jesus answered them, My Father worketh hitherto, and I work.

THE JEWS.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

JESUS.

19 Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.
20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.
21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.
22 For the Father judgeth no man, but hath committed all judgment unto the Son;
23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. — John v.

[illegible] N[illegible] [illegible]ito you, He that
[illegible] [illegible] him that sent
[illegible] N[illegible] [illegible] not come into
[illegible] [illegible] death unto life.
[illegible] [illegible]ito you, The hour
[illegible] [illegible] dead shall hear
[illegible] [illegible] and they that hear

[illegible] [illegible] life in himself, so
[illegible] [illegible] have life in himself;
[illegible] [illegible] authority to execute
[illegible] [illegible] the Son of man. Jo
[illegible] [illegible] or the hour is coming,
[illegible] [illegible] the graves shall hear

[illegible] [illegible]rth; they that have done
[illegible] [illegible]ection of life; and they
[illegible] [illegible]nto the resurrection of

[illegible] [illegible]wn self do nothing: as I
[illegible] [illegible] judgment is just; because
[illegible] [illegible] will, but the will of the
[illegible] [illegible]me.

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[illegible] [illegible]ther that beareth witness of
[illegible] [illegible] the witness which he wit-
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[illegible] [illegible]John, and he bare witness Jo

[illegible] [illegible] not testimony from man:
[illegible] [illegible] that ye might be saved.
[illegible] [illegible] and a shining light; and ye
[illegible] [illegible]son to rejoice in his light.

[illegible] *works which he performed attest his*
[illegible] *and Saviour.*

[illegible] [illegible]greater witness than *that* of
[illegible] [illegible] which the Father hath given
[illegible] [illegible] works that I do, bear wit-
[illegible] [illegible] Father hath sent me. Jo
[illegible] [illegible]ther himself, which hath sent
[illegible] [illegible]ness of me. Ye have neither
[illegible] [illegible] seen his shape.

His own Public Ministry and Character — *continued.*

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. } John v.

The Scriptures bear Witness. Unbelief is death.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
40 And ye will not come to me, that ye might have life.
41 I receive not honour from men.
42 But I know you, that ye have not the love of God in you.
43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?
45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. } John v.

Moses wrote of him.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.
47 But if ye believe not his writings, how shall ye believe my words? } John v.

Much given to Devotion, Prayer, and Retirement.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. } Luke vi.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. } Mark i.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. } Matt. xiv.

> "*Cold mountains and the midnight air*
> *Witness the fervor of his prayer;*
> *The desert his temptation knew,*
> *His conflict and his victory too.*"

He knew Men's Thoughts.

23 Now, when he was in Jerusalem at the passover, in the feast-*day*, many believed in his name, when they saw the miracles which he did } John

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. Joh viii

His Interview with Zaccheus.

1 And *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him: for he was to pass that *way.*

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost. Luk xix

His Interview with Nicodemus.— The New Birth.

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say [illegible] Except a man be born again, he can[illegible] dom of God. John iii.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things? John iii.

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

ing, he went away sorrowful: for he had great possessions. Matt. xix.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. Mark x.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

HIS SERMONS AND DISCOURSES, addressed

TO THE MULTITUDE (when seated on a Mountain).

Points out a Variety of blessed Characters.

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted:

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Matt. v.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when *men* shall revile you,

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.
21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. } John iii.

His Interview with the Woman of Samaria, and the Consequen which followed.

4 And he must needs go through Samaria.
5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.
6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well; *and* it was about the sixth hour.
7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
8 (For his disciples were gone away unto the city to buy meat.)
9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?
13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
14 But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.
15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
16 Jesus saith unto her, Go, call thy husband, and come hither. } John iv.

IS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is *of* the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. John iv.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh the harvest? Behold, I say unto

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE MULTITUDE, &c. — *continued.*

Guards against impure Thoughts.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. } Matt. v.

Exhorts to vigorous and determined Self-denial.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. } Mat v.

Enjoins Simplicity in Conversation, and forbids swearing.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:
35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King:
36 Neither shalt thou swear by thy head; because thou canst not make one hair white or black.
37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. } Ma v

Inculcates a forgiving Temper, and doing good for evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
39 But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.
40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also. } Ma v.

ON PUBLIC MINISTRY AND CHARACTER — *continued.*

SERMONS AND DISCOURSES, addressed
TO THE MULTITUDE, &c. — *continued.*

41 And whosoever shall compel thee to go a mile, go with him twain.
42 Give to him that asketh thee; and from him that would borrow of thee turn not thou away. } Matt. v.

inculcates Love to Enemies, and Liberality.

27 But I say unto you which hear, Love your enemies, do good to them which hate you.
28 Bless them that curse you, and pray for them which despitefully use you.
29 And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh away thy cloak, forbid not *to take thy* coat also.
30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.
31 And as ye would that men should do to you, do ye also to them likewise.
32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.
33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.
34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.
35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.
36 Be ye therefore merciful, as your Father also is merciful.
37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:
38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. } Luke vi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE MULTITUDE, &c. — *continued.*

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:
44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
46 For if ye love them which love you, what reward have ye? do not even the publicans the same?
47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so? — Mat v.

Enjoins Perfection.

48 Be ye therefore perfect, even as your Father which is in heaven is perfect. — Mat v.

Directions with respect to Almsgiving.

1 Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.
2 Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
3 But when thou doest alms, let not thy left hand know what thy right hand doeth;
4 That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly. — Mat vi.

——— *with respect to Fasting.*

16 Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
17 But thou, when thou fastest, anoint thine head, and wash thy face; — Mat vi.

HIS OWN PUBLIC MINISTRY AND CHARACTER.—*continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE MULTITUDE, &c.—*continued.*

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. — Matt. vi.

The Golden Rule.

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. — Matt. vii.

31 And as ye would that men should do to you, do ye also to them likewise. — Luke vi.

Inculcates Forgiveness of Injuries.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:
15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. — Matt. vi.

Points out the Necessity of preparing for a future State, and the great Importance of Simplicity and Sincerity.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
21 For where your treasure is, there will your heart be also.
22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! — Matt. vi.

——— *the Impossibility of serving God and the World.*

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. — Matt. vi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE MULTITUDE, &c. — *continued.*

Points out the Folly of anxious Care about the Things of this.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
27 Which of you, by taking thought, can add one cubit unto his stature?
28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
29 And yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these.
30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?
31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.
33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

Ma vi.

Rash Judgment of others condemned.

1 Judge not, that ye be not judged.
2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Ma vii

His own Public Ministry and Character — *continued.*

His Sermons and Discourses, addressed To the Multitude, &c. — *continued.*

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?
5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. — Matt. vii.

The Imprudence of forcing holy Things upon wicked Men.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. — Matt. vii.

Exhorted to enter in at the strait Gate.

13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:
14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it. — Matt. vii.

Criterion whereby we may judge of Preaching and Preachers.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit; neither *can* a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20 Wherefore by their fruits ye shall know them. — Matt. vii.

Doing the Will of God is the Way to Heaven, and resembles a House built upon a Rock.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and — Matt. vii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE MULTITUDE, &c. — *continued.*

in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

Matt vii.

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that, without a foundation, built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Luk vi.

Shews that the wicked Reports circulated concerning John himself, must have originated in the most invincible Prejua and determined Hatred.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

Mat xi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE MULTITUDE, &c. — *continued.*

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.
18 For John came neither eating nor drinking, and they say, He hath a devil.
19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners: but Wisdom is justified of her children. — Matt. xi.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?
32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept.
33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!
35 But Wisdom is justified of all her children. — Luke vii.

Pronounces a Woe upon Chorazin, Bethsaida, and Capernaum, for their want of Repentance, notwithstanding his mighty Works.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.
21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.
23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. — Matt. xi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE MULTITUDE, &c. — *continued.*

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. — Matt. xi.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.
14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.
15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. — Luke x.

The Soul not defiled by Meats, but by the evil Desires and wicke Propensities of the Heart.

14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:
15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.
16 If any man have ears to hear, let him hear.
17 And when he was entered into the house from the people, his disciples asked him concerning the parable.
18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;
19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
20 And he said, That which cometh out of the man, that defileth the man.
21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:
23 All these evil things come from within, and defile the man. — Mark vii.

OWN PUBLIC MINISTRY AND CHARACTER.—*continued.*

IS SERMONS AND DISCOURSES, addressed TO THE MULTITUDE, &c.—*continued.*

10 And he called the multitude, and said unto them, Hear, and understand:
11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.
12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?
13 But he answered and said, Every plant, which my heavenly Father hath not planted shall be rooted up.
14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.
15 Then answered Peter, and said unto him, Declare unto us this parable.
16 And Jesus said, Are ye also yet without understanding?
17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?
18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.
19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:
20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

Matt. xv.

It is more blessed to do the Will of God, than to give Birth to Jesus Christ.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.
28 But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.

Luke xi.

Reproves his Hearers for want of Discernment.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

Luke xii.

HIS OWN PUBLIC MINISTRY AND CHARACTER—*continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE MULTITUDE, &c.—*continued.*

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.
56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?
57 Yea, and why even of yourselves judge ye not what is right? — Luke xii.

Shews the Wisdom of Reconciliation between contending Parties.

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.
59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite. — Luke xii.

——— *the Necessity of Repentance.*

1 There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.
2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?
3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.
4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?
5 I tell you, Nay: but, except ye repent, ye shall all likewise perish. — Luke xiii.

Invites the weary and heavy laden to come to him.

28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.
29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
30 For my yoke *is* easy, and my burden is light. — Matt. xi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE MULTITUDE, &c. — *continued.*

His Reply to the Messengers of John the Baptist.

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.
2 Now, when John had heard in the prison the works of Christ, he sent two of his disciples,
3 And said unto him, Art thou he that should come, or do we look for another?
4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:
5 The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them.
6 And blessed is *he*, whosoever shall not be offended in me. — Matt. xi.

19 And John calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come? or look we for another?
20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?
21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.
22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.
23 And blessed is *he*, whosoever shall not be offended in me. — Luke vii.

Publicly warns them against the hypocritical Scribes.

45 Then, in the audience of all the people, he said unto his disciples,
46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; — Luke xx.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE MULTITUDE, &c. — *continued.*

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation. } Lu xx

TO THE MULTITUDE (in Matthew or Levi's House).

Men think themselves safe and whole, therefore they rejec Overtures of Mercy.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.
11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?
12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.
13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. } M i

14 And as he passed by, he saw Levi the *son* of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.
15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.
16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?
17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. } M

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.
30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? } Lu

WN PUBLIC MINISTRY AND CHARACTER — *continued.*

S SERMONS AND DISCOURSES, addressed

TO THE MULTITUDE (in Matthew or Levi's House)—*continued.*

31 And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick.
32 I came not to call the righteous, but sinners to repentance. — Luke v.

He accommodates his Dispensations to the Temper and Condition of his Followers, (in answer to John's Disciples).

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?
15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.
16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.
17 Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. — Matt. ix.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?
19 And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.
20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.
22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. — Mar ii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed

TO THE MULTITUDE (in Matthew or Levi's House)—*continued*

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also, having drunk old *wine*, straightway desireth new; for he saith, The old is better.

Luke v.

TO HIS APOSTLES.

They and seventy Assistants are directed, empowered, and commissioned to preach that the Kingdom of Heaven was at hand.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

Matt. x.

——— *to work Miracles.*

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Matt. x.

——— *to depend on Providence for Support.*

9 Provide neither gold, nor silver, nor brass, in your purses;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

Matt. x.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

Regulates their conduct on entering a House or City.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.
12 And when ye come into an house, salute it.
13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.
15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. — Matt. x.

Compares them to Sheep among Wolves, and directs them to be innocent and wise.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. — Matt. x.

How to behave when persecuted.

17 But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues:
18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.
19 But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.
20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.
21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.
22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.
23 But when they persecute you in this city, flee ye into another: for verily I say unto you, — Matt. x.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

Matt. x.

Tender and consoling Considerations, accompanied by awful Warnings and Threatenings.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

Matt. x.

IS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed
TO HIS APOSTLES — *continued.*

He is an unworthy Disciple who does not love Jesus more than Friends, Relations, and Life itself.

37 He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.
38 And he that taketh not his cross, and followeth after me, is not worthy of me.
39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. — Matt. x.

Promises of Reward to those who received them kindly.

40 He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.
41 He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward.
42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward. — Matt. x.

7 And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits:
8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:
9 But *be* shod with sandals; and not put on two coats.
10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.
11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city.
12 And they went out, and preached that men should repent.
13 And they cast out many devils, and anointed with oil many that were sick, and healed *them.* — Mark vi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. } Mark vi.

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.
2 And he sent them to preach the kingdom of God, and to heal the sick.
3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.
4 And whatsoever house ye enter into, there abide, and thence depart.
5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.
6 And they departed, and went through the towns, preaching the gospel, and healing every where. } Luke ix.

1 After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself would come.
2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.
3 Go your ways: behold, I send you forth as lambs among wolves.
4 Carry neither purse, nor scrip, nor shoes; and salute no man by the way.
5 And into whatsoever house ye enter, first say, Peace *be* to this house.
6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.
7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.
8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you; } Luke x.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed
TO HIS APOSTLES — *continued.*

9 And heal the sick that are therein; and say unto them, The kingdom of God is come nigh unto you.
10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,
11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.
12 But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.
16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.
17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.
18 And he said unto them, I beheld Satan as lightning fall from heaven.
19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.
20 Notwithstanding, in this rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.
21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.
22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him.* — Luke x.

His Reason for speaking in Parables, and the Blessedness of a childlike Spirit.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
11 He answered and said unto them, Because — Matt. xiii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Matt. xiii.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

Matt. xi.

Points out their great Privileges.

16 But blessed *are* your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

Matt. xiii.

S OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed
TO HIS APOSTLES — *continued.*

23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:
24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them.* — Luke x.

The Benefit resulting from understanding the Word of God.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.
52 Then said he unto them, Therefore every scribe, *which is* instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old. — Matt. xiii.

He cautions them against the Doctrines and Principles of the Pharisees and Sadducees.

5 And when his disciples were come to the other side, they had forgotten to take bread.
6 Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees.
7 And they reasoned among themselves, saying, *It is* because we have taken no bread.
8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
10 Neither the seven loaves of the four thousand, and how many baskets ye took up?
11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?
12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. — Matt. xvi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.
15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.
16 And they reasoned among themselves, saying, *It is* because we have no bread.
17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?
18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember,
19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.
21 And he said unto them, How is it that ye do not understand?

Mark viii.

1 Then spake Jesus to the multitude, and to his disciples,
2 Saying, The scribes and the Pharisees sit in Moses' seat:
3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.
4 For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.
5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,
7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.
8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.
9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.

Matt. xxiii.

IS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

10 Neither be ye called masters: for one is your Master, *even* Christ. — Matt. xxiii.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,
39 And the chief seats in the synagogues, and the uppermost rooms at feasts;
40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation. — Mark xii.

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. — Luke xii.

Inculcates Self-denial and Cross-bearing upon his Disciples.

24 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.
25 For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.
26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.
28 Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom. — Matt. xvi.

34 And when he had called the people *unto him*, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.
36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
37 Or what shall a man give in exchange for his soul? — Mark viii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed
TO HIS APOSTLES — *continued.*

38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. — Mar viii.

23 And he said to them all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.
24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.
25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?
26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.
27 But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God. — Luke ix.

Asserts the fatal Blindness of the Pharisees.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?
13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.
14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. — Matt xv.

He reproves them for want of Faith, and shews the Reason w they could not cure a Lunatic.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?
20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.
21 Howbeit this kind goeth not out but by prayer and fasting. — Matt xvii.

IS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

19 He answereth him, and saith, O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.
28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?
29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting. — Mark ix.

He foretells his Death and Resurrection, upon which worldly-minded Peter presumes to remonstrate with him.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.
21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.
22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.
23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. — Matt. xvi.

22 And, while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men;
23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry. — Matt. xvii.

17 And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,
18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,
19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again. — Matt. xx.

27 And Jesus went out and his disciples into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? — Mark viii.

His own Public Ministry and Character — *continued.*

His Sermons and Discourses, addressed To his Apostles — *continued.*

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

Mark viii.

30 And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

Mark ix.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

Mark x.

His own Public Ministry and Character — *continued.*

His Sermons and Discourses, addressed
To his Apostles — *continued.*

22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

43 And they were all amazed at the mighty power of God. But, while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

Luke ix.

31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death; and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Luke xviii.

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

Matt. xxvi.

Enforces the Necessity of Conversion or a new Birth, and expresses his regard for his Children.

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself

Matt. xviii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

10 Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, He rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. } Matt. xviii.

38 And John answered him, saying, Master we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. } Mark ix.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. } John iii.

IS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God.
6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7 Marvel not that I said unto thee, Ye must be born again. — John iii.

He tries their Faith, and foretells the Treachery of Judas.

66 From that *time* many of his disciples went back, and walked no more with him.
67 Then said Jesus unto the twelve, Will ye also go away?
68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
69 And we believe, and are sure, that thou art that Christ, the Son of the living God.
70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?
71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve. — John vi.

The Necessity of a Separation from all known Sin to avoid everlasting and unquenchable Fire.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!
8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.
9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. — Matt. xviii.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than — Mark ix.

His own Public Ministry and Character — *continued.*

His Sermons and Discourses, addressed
To his Apostles — *continued.*

having two hands to go into hell, into the fire that never shall be quenched;
44 Where their worm dieth not, and the fire is not quenched.
45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched;
46 Where their worm dieth not, and the fire is not quenched.
47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire;
48 Where their worm dieth not, and the fire is not quenched. — Mark ix.

Confers very extensive Powers upon them.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. — Matt. xviii.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:
23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained. — John xx.

——— *on Peter particularly.*

13 When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.
15 He saith unto them, But whom say ye that I am?
16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. — Matt. xvi.

; OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

IIS SERMONS AND DISCOURSES, addressed
TO HIS APOSTLES — *continued.*

18 And I say also unto thee, That thou art Peter; and upon this rock* I will build my church, and the gates of hell shall not prevail against it.
19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. — Matt. xvi.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?
19 They answering, said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.
20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.
21 And he straitly charged them, and commanded *them* to tell no man that thing. — Luke ix.

Promises to be present with and answer the Prayers of his People.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.
20 For where two or three are gathered together in my name, there am I in the midst of them. — Matt. xviii.

The great Difficulty which attends rich Men's Salvation.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.
24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?
26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible. — Matt. xix.

* The *truth* which thou hast now confessed (in verse 16.).

His own Public Ministry and Character — *continued.*

His Sermons and Discourses, addressed
To his Apostles — *continued.*

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God.

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

Mar x.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now, when Jesus heard these things, he said unto him, Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

Luk xvi

S OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed

TO HIS APOSTLES — *continued.*

27 And he said, The things which are impossible with men are possible with God.
28 Then Peter said, Lo, we have left all, and followed thee.
29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
30 Who shall not receive manifold more in this present time, and in the world to come life everlasting. — Luke xviii.

As to offending Members of the Church.

15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.
16 But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. — Matt. xviii.

The Necessity of Decision of Character, and of giving up all to follow Christ.

57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.
58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.
59 And he said unto another, Follow me. But he said, Lord, Suffer me first to go and bury my father.
60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.
61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.
62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. — Luke ix.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed
TO HIS APOSTLES — *continued.*

He reproves James and John for their fiery, persecuting, and unhallowed Zeal.

51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,
52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.
53 And they did not receive him, because his face was as though he would go to Jerusalem.
54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?
55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.
56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.
— Luke ix.

He corrects John's sectarian Spirit.

49 And John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us.
50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.
— Luke ix.

He pronounces several Woes upon the Rich, the Full, the Careless, and the Popular.

24 But woe unto you that are rich! for ye have received your consolation.
25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.
26 Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.
— Luke vi.

He looks at the Motive of a good Act — (the Widow's Mites).

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.
42 And there came a certain poor widow, and she threw in two mites, which make a farthing.
— Mark xii.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

IS SERMONS AND DISCOURSES, addressed
TO HIS APOSTLES — *continued.*

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living. — Mark xii.

1 And he looked up, and saw the rich men casting their gifts into the treasury.
2 And he saw also a certain poor widow casting in thither two mites.
3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.
4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had. — Luke xxi.

The Necessity and Propriety of Faith and Charity, (or Forgiveness) and good Works.

22 And Jesus answering, saith unto them, Have faith in God.
23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.
24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have them.
25 And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.
26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. — Mark xi.

1 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him* through whom they come!
2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.
3 Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. — Luke xvii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

Lu x

He promises eternal Rewards to his faithful Followers.

27 Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But many *that are* first shall be last, and the last *shall be* first.

M

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

S SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.
29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,
30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
31 But many *that are* first shall be last; and the last first.

Mark x.

Reproves Zebedee's Wife and her two Sons, and teaches his Disciples Humility by his own Example.

20 Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.
21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.
22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.
23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give; but *it shall be given to them* for whom it is prepared of my Father.
24 And when the ten heard *it*, they were moved with indignation against the two brethren.
25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.
26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

Matt. xx.

His own Public Ministry and Character — *continued.*

His Sermons and Discourses, addressed
To his Apostles — *continued.*

27 And whosoever will be chief among you, let him be your servant:
28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. — Matt. xx.

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.
36 And he said unto them, What would ye that I should do for you?
37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?
39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:
40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.
41 And when the ten heard *it*, they began to be much displeased with James and John.
42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
43 But so shall it not be among you: but whosoever will be great among you, shall be your minister;
44 And whosoever of you will be the chiefest, shall be servant of all.
45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. — Mark x.

The same Doctrine of Humility exemplified by a Child.

33 And he came to Capernaum: and, being in the house, he asked them, What was it that ye disputed among yourselves by the way? — Mark ix.

WN PUBLIC MINISTRY AND CHARACTER — *continued.*

; SERMONS AND DISCOURSES, addressed
TO HIS APOSTLES — *continued.*

34 But they held their peace: for by the way they had disputed among themselves who *should be* the greatest.
35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.
36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,
37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. — Mark ix.

46 Then there arose a reasoning among them, which of them should be greatest.
47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,
48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great. — Luke ix.

The Humble shall be exalted.

11 But he that is greatest among you shall be your servant.
12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. — Matt. xxiii.

Declares that all Secrets shall be revealed.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops. — Luke xii.

——— *that the Almighty only ought to be feared.*

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do: — Luke xii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. } Luke xii.

Declares that Divine Providence extends to Sparrows and Hairs, much more to Believers.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?
7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. } Luke xii.

——— *the danger of denying Christ before Men.*

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:
9 But he that denieth me before men, shall be denied before the angels of God. } Luke xii.

——— *that the Holy Ghost should teach them.*

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:
12 For the Holy Ghost shall teach you in the same hour what ye ought to say. } Luke xii.

Warns against the Danger of Covetousness.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.
14 And he said unto him, Man, who made me a judge or a divider over you?
15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. } Luke xii.

By Ravens and Lilies, he teaches them to depend on God for Food and Raiment.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. } Luke xii.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

IS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

23 The life is more than meat, and the body *is more* than raiment.
24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?
25 And which of you, with taking thought, can add to his stature one cubit?
26 If ye then be not able to do that thing which is least, why take ye thought for the rest?
27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, That Solomon, in all his glory, was not arrayed like one of these.
28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?
29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.
30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. — Luke xii.

Foretells that his coming would be the innocent Occasion of creating Divisions in Families.

49 I am come to send fire on the earth; and what will I, if it be already kindled?
50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished?
51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:
52 For from henceforth there shall be five in one house divided, three against two, and two against three.
53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. — Luke xii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed
TO HIS APOSTLES — *continued.*

By presenting before them the Treasures and Glory of Heaven, encourages them to Diligence, Confidence, Liberality, a Watchfulness.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.
32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
33 Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.
34 For where your treasure is, there will your heart be also.
35 Let your loins be girded about, and *your* lights burning;
36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.
37 Blessed *are* those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.
39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Luke xii.

His Reply to that Question, "Are there few that shall be saved?" when he leads their Minds from Speculation to actual Duty, a the last Judgment.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,
24 Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

Luke xiii.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

25 When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
27 But he shall say, I tell you, I know you not whence ye are: depart from me, all *ye* workers of iniquity. — Luke xiii.

Signs of the approaching Ruin of Jerusalem, and of the Day of Judgment.

20 And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation.
21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.
22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.
23 And they shall say to you, See here! or, see there! go not after *them*, nor follow them.
24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.
25 But first must he suffer many things, and be rejected of this generation.
26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.
27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
28 Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
29 But the same day that Lot went out of — Luke xvii.

HIS OWN PUBLIC MINISTRY AND CHARACTER—*continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES—*continued.*

Sodom, it rained fire and brimstone from heaven, and destroyed *them* all.
30 Even thus shall it be in the day when the Son of man is revealed.
31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
32 Remember Lot's wife.
33 Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.
34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.
35 Two *women* shall be grinding together; the one shall be taken, and the other left.
36 Two *men* shall be in the field; the one shall be taken, and the other left.
37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

Luk xvi

He foretells the Destruction of Jerusalem, and the last Judgm both of which, when they should arrive, would be sudden to, unexpected by, many.

1 And Jesus went out, and departed from the temple: and his disciples came to *him*, for to shew him the buildings of the temple.
2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?
4 And Jesus answered and said unto them, Take heed that no man deceive you.
5 For many shall come in my name, saying, I am Christ; and shall deceive many.

Ma xx

OWN PUBLIC MINISTRY AND CHARACTER—*continued.*

IS SERMONS AND DISCOURSES, addressed
TO HIS APOSTLES—*continued.*

6 And ye shall hear of wars, and rumours of wars, see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
8 All these *are* the beginning of sorrows.
9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
10 And then shall many be offended, and shall betray one another, and shall hate one another.
11 And many false prophets shall rise, and shall deceive many.
12 And because iniquity shall abound, the love of many shall wax cold.
13 But he that shall endure unto the end, the same shall be saved.
14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.
15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)
16 Then let them which be in Judea flee into the mountains:
17 Let him which is on the house-top not come down to take any thing out of his house:
18 Neither let him which is in the field return back to take his clothes.
19 And woe unto them that are with child, and to them that give suck, in those days!
20 But pray ye that your flight be not in the winter, neither on the sabbath-day:
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

Matt. xxiv.

His own Public Ministry and Discourses —*continued.*

His Sermons and Discourses, addressed
To his Apostles —*continued.*

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

Matt xxiv

OWN PUBLIC MINISTRY AND CHARACTER.—*continued.*

IS SERMONS AND DISCOURSES, addressed
TO HIS APOSTLES—*continued.*

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
40 Then shall two be in the field; the one shall be taken, and the other left.
41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.
42 Watch therefore; for ye know not what hour your Lord doth come.
43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Matt. xxiv.

1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*
2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.
3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,
4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?
5 And Jesus answering them, began to say, Take heed lest any *man* deceive you:
6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.
7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.
8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in *divers* places, and there shall be famines and troubles: these *are* the beginnings of sorrows.
9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be

Mark xiii.

[illegible] sake, for

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[illegible] what ye shall
[illegible] whatso-
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[illegible] shall say to you, Lo,
[illegible] here: believe him not:
[illegible] false prophets shall
[illegible] wonders, to seduce,
[illegible] elect.

HIS MINISTRY AND CHARACTER — *continued.*

AND DISCOURSES, addressed
APOSTLES — *continued.*

But take ye heed: behold, I have foretold
all things.
24 But in those days, after that tribulation,
the sun shall be darkened, and the moon shall
not give her light,
25 And the stars of heaven shall fall, and the
powers that are in heaven shall be shaken.
26 And then they shall see the Son of man
coming in the clouds, with great power and
glory.
27 And then shall he send his angels, and shall
gather together his elect from the four winds,
from the uttermost part of the earth to the utter-
most part of heaven.
28 Now, learn a parable of the fig-tree; When
her branch is yet tender, and putteth forth leaves,
ye know that summer is near:
29 So ye, in like manner, when ye shall see
these things come to pass, know that it is nigh,
even at the doors.
30 Verily I say unto you, that this generation
shall not pass, till all these things be done. } Mark xiii.
31 Heaven and earth shall pass away; but
my words shall not pass away.
32 But of that day, and *that* hour, knoweth
no man, no, not the angels which are in heaven,
neither the Son, but the Father.
33 Take ye heed, watch and pray: for ye
know not when the time is.
34 *For the Son of man is* as a man taking a far
journey, who left his house, and gave authority
to his servants, and to every man his work, and
commanded the porter to watch.
35 Watch ye therefore; for ye know not when
the master of the house cometh, at even, or at
midnight, or at the cock-crowing, or in the
morning;
36 Lest, coming suddenly, he find you sleep-
ing.
37 And what I say unto you, I say unto all,
Watch.
5 And as some spake of the temple, how it
was adorned with goodly stones and gifts, he said, } Luke xx.

His own Public Ministry and Character — *continued.*

His Sermons and Discourses, addressed To his Apostles — *continued.*

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you,* delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. Luke xxi.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the

IS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*
HIS SERMONS AND DISCOURSES, addressed
TO HIS APOSTLES — *continued.*

midst of it depart out; and let not them that are in the countries enter thereinto.
22 For these be the days of vengeance, that all things which are written may be fulfilled.
23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
27 And then shall they see the Son of man coming in a cloud, with power and great glory. Luke xxi.
28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
29 And he spake to them a parable; Behold the fig-tree, and all the trees;
30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
32 Verily I say unto you, This generation shall not pass away till all be fulfilled.
33 Heaven and earth shall pass away; but my words shall not pass away.
34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO HIS APOSTLES — *continued.*

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. } Luke xxi.

He describes a Scene at the last Judgment; — the different Characters and Ends of the Righteous and the Wicked.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:
33 And he shall set the sheep on his right hand, but the goats on the left.
34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink?
38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*
39 Or when saw we thee sick, or in prison, and came unto thee?
40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.
41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:
43 I was a stranger, and ye took me not in: } Matt. xxv.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed

TO HIS APOSTLES — *continued.*

naked, and ye clothed me not: sick, and in prison, and ye visited me not.
44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.
46 And these shall go away into everlasting punishment: but the righteous into life eternal. — Matt. xxv.

TO THE CHIEF PRIESTS, SCRIBES, AND PHARISEES.

His Reply to their Charge of his having Commerce with the Devil.

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub, the prince of the devils.
25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.
28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.
30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. — Matt. xii.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.
23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?
24 And if a kingdom be divided against itself, that kingdom cannot stand. — Mark iii.

His own Public Ministry and Character — *continued.*

His Sermons and Discourses, addressed To the Chief Priests, &c. — *continued.*

25 And if a house be divided against itself, that house cannot stand.
26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.
27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

Mark iii.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.
16 And others tempting *him*, sought of him a sign from heaven.
17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.
18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.
19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.
20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.
21 When a strong man armed keepeth his palace, his goods are in peace:
22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.
23 He that is not with me is against me; and he that gathereth not with me scattereth.

Luke xi.

The unpardonable Sin.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.
32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

Matt. xii.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE CHIEF PRIESTS, &c. — *continued.*

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme;
29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:
30 Because they said, He hath an unclean spirit. — Mark iii.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. — Luke xii.

The Necessity of a pure Principle to produce holy Actions.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.
34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.
35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.
36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.
37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned. — Matt. xii.

Referred them to Jonas, as a Type of himself.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.
39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:
40 For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. — Matt. xii.

HIS OWN PUBLIC MINISTRY AND CHARACTER—*continued.*

HIS SERMONS AND DISCOURSES, addressed
TO THE CHIEF PRIESTS, &c. — *continued.*

1 The Pharisees also, with the Sadducees, came, and, tempting, desired him that he would shew them a sign from heaven.
2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather; for the sky is red:
3 And in the morning, *It will be* foul weather to-day; for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?
4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. — Matt xvi.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.
11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.
13 And he left them, and, entering into the ship again, departed to the other side. — Mar viii

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.
30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. — Luk xi.

The Conduct of the Ninevites and Queen of Sheba will leave th without Excuse at the Day of Judgment.

41 The men of Nineve shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.
42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. — Matt xii.

OWN PUBLIC MINISTRY AND CHARACTER—*continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE CHIEF PRIESTS, &c.—*continued.*

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.
32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. — Luke xi.

The Gospel Dispensation will either make Men better or worse.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.
44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.
45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation. — Matt. xii.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and, finding none, he saith, I will return unto my house whence I came out.
25 And when he cometh, he findeth *it* swept and garnished.
26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first. — Luke xi.

Whoever does the Will of God forms a Part of his Family.

46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.
47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? — Matt. xii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed
TO THE CHIEF PRIESTS, &c. — *continued.*

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!
50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. Matt xii.

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.
32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.
33 And he answered them, saying, Who is my mother, or my brethren? Ma iii
34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!
35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

19 Then came to him *his* mother and his brethren, and could not come at him for the press.
20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee. Lu vi
21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Reproves them for paying more regard to the Commandments Traditions of Men than to the express Command and Auth of God himself.

1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,
2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? Ma x
4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

WN PUBLIC MINISTRY AND CHARACTER—*continued.*

SERMONS AND DISCOURSES, addressed
TO THE CHIEF PRIESTS, &c.—*continued.*

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me,
6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.
7 *Ye* hypocrites, well did Esaias prophesy of you, saying,
8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.
9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

Matt. xv.

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.
2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.
3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.
4 And *when they come* from the market, except they wash, they eat not. And many other things there be which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.
5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?
6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.
7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.
8 For, laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.
9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Mark vii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE CHIEF PRIESTS, &c. — *continued.*

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:
11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*
12 And ye suffer him no more to do ought for his father or his mother;
13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. — Mark vii.

Explains the Divine Origin of Marriage, and the Reason an Grounds of a lawful Divorce.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. — Matt. v.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female;
5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?
6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?
8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.
9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and — Matt. xix.

; OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

IIS SERMONS AND DISCOURSES, addressed
TO THE CHIEF PRIESTS, &c. — *continued.*

shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it* let him receive *it*.

Matt. xix.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

Luke xvi.

1 And he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan; and the people resort unto him again: and, as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

Mark x.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed
TO THE CHIEF PRIESTS, &c. — *continued.*

12 And if a woman shall put away her husband, and be married to another, she committeth adultery. — Mark x.

Reproves them for neglecting to repent after repeated Warnings.

28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.
29 He answered and said, I will not; but afterward he repented and went.
30 And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not.
31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.
32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him. — Matt. xxi.

He pronounces several awful and heart-rending Denunciations of Wrath against them.

1. *For their Hypocrisy.*
2. ——— *Opposition to their own and others' Salvation.*

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. — Matt. xxiii.

3. ——— *attempting to cover their rapacious Covetousness and Oppression by extraordinary Pretensions to Piety and Devotion.*

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. — Matt. xxiii.

4. *For their blind and selfish Zeal in making Proselytes who had better have remained Heathens.*

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make — Matt. xxiii.

His own Public Ministry and Character—*continued.*

His Sermons and Discourses, addressed
To the Chief Priests, &c. — *continued.*

one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves. } Matt. xxiii.

5. *For their Love of Power and Popularity, while they were as destitute of real Piety as the hollow Grave.*

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.
44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them.* } Luke xi.

(*The Lawyers, and Scribes and Pharisees, feeling convicted, interrupt him.*)

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.
53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:
54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. } Luke xi.

6. *For their false Glosses put upon God's Law.*

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!
17 *Ye* fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?
18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
19 *Ye* fools, and blind! for whether *is* greater, the gift, or the altar that sanctifieth the gift?
20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.
22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. } Matt. xxiii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE CHIEF PRIESTS, &c. — *continued.*

7. *For their Inattention to the Substance while they idolize the Shadow and Outside of Religion.*

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. — Matt. xxiii.

42 But woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. — Luke xi.

8. ——— *rigid Strictness about small and comparatively trifling Matters, while they committed with delight the most gross and scandalous (if pleasing and profitable) Sins.*

24 *Ye* blind guides, which strain at a gnat, and swallow a camel. — Matt. xxiii.

9. ——— *neglecting Heart Holiness while they put on the outward Appearance, like whited Sepulchres.*

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men*'s bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. — Matt. xxiii.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye — Luke xi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed
TO THE CHIEF PRIESTS, &c. — *continued.*

Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.
40 *Ye* fools, did not he that made that which is without make that which is within also?
41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. — Luke xi.

10. *For their Apparent Honour and Respect for the Righteous Dead, while they persecuted the Living who trod in their Steps.*

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
32 Fill ye up then the measure of your fathers. — Matt. xxiii.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.
48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. — Luke xi.

He concludes, like the bursting forth of a Torrent that had been dammed up for Ages, in the most awful, the most tender, sublime, and terrific Manner.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?
34 Wherefore, behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:
35 That upon you may come all the righteous — Matt. xxiii.

HIS OWN PUBLIC MINISTRY AND CHARACTER —*continued.*

HIS SERMONS AND DISCOURSES, addressed
TO THE CHIEF PRIESTS, &c. — *continued.*

blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Ma xx

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. Lu x

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! Lu x

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

He weeps over Jerusalem.

41 And when he was come near, he beheld the city, and wept over it, Lu x

His own Public Ministry and Character — *continued.*

His Sermons and Discourses, addressed

To the Chief Priests, &c. — *continued.*

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.
43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. — Luke xix.

To the Guests in one of the Chief Pharisees' Houses.

Shews the Folly of Pride and the Wisdom of Humility.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,
8 When thou art bidden of any *man* to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;
9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.
10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.
11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. — Luke xiv.

——— *the Blessedness of giving to the Poor without Hope of earthly Reward.*

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.
13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:
14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. — Luke xiv.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS SERMONS AND DISCOURSES, addressed TO THE GUESTS, &c. — *continued.*

Shews the Impossibility of serving two Masters (God and World).

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Luk xv

The Pharisees deride him, for which he reproves them.

14 And the Pharisees also, who were covetous, heard all these things; and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail. Luk xv

HIS PARABLES.

Of the Sower.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow:

4 And when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away:

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear. Mat x

1 And he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat Mat iv

S OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

Mark iv.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up it withered away, because it lacked moisture:

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

Luke viii.

Explanation of the Parable.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which

Matt. xiii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

was sown in his heart. This is he which receiveth seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

10 And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way-side, where the word is sown; but, when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

WN PUBLIC MINISTRY AND CHARACTER — *continued.*

PARABLES — *continued.*

18 And these are they which are sown among thorns; such as hear the word,
19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred. — Mark iv.

9 And his disciples asked him, saying, What might this parable be?
10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.
11 Now the parable is this: The seed is the word of God.
12 Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection.
15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience. — Luke viii.

Of the Wheat and Tares.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field;
25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.
26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
27 So the servants of the householder came and said unto him, Sir, didst not thou sow good — Matt. xiii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Matt. xiii.

Explanation of the Parable.

36 Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;*

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Matt. xiii.

Of the Grain of Mustard-seed.

18 Then said he, Unto what is the kingdom of God like? And whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

Luke xiii.

IS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

Of the Leaven.

20 And again he said, Whereunto shall I liken the kingdom of God?
21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. — Luke xiii.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. — Matt. xiii.

Of the Treasure hid in a Field.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. — Matt. xiii.

Of the Pearl of great Price.

45 Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls:
46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it. — Matt. xiii.

Of the Fisher's Net, and good and bad Fishes.

47 Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind:
48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.
49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,
50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. — Matt. xiii.

Of the unforgiving Servant, who himself had been forgiven,— thereby inculcating Patience, Forbearance, and Forgiveness.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
22 Jesus saith unto him, I say not unto thee, — Matt. xviii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents:

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not; but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Matt. xviii.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

IS PARABLES — *continued.*

Of the Labourers in the Vineyard.

1 For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. Matt. xx.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

16 So the last shall be first, and the first last; for many be called, but few chosen. } Matt. xx.

Of the unfaithful, unjust, and ungrateful Husbandmen.

33 Hear another parable; There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him.*

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. } Matt xxi.

1 And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the } Marl xii.

wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture, The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

Mark xii.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

Luke xx.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

12 And again he sent a third: and they wounded him also, and cast *him* out.
13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.
14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.
15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?
16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.
17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?
18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Luke xx.

Of the Royal Marriage Feast and great Supper being slighted those who were first invited, whose vacant Places were afterwards filled up from a promiscuous Multitude. One Guest appears without a Wedding-garment, for which he is condemned

1 And Jesus answered, and spake unto them again by parables, and said,
2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,
3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.
4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.
5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:
6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.
7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and de-

Matt. xxii.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*
IIS PARABLES — *continued.*

stroyed those murderers, and burned up their city.
8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
10 So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.
11 And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:
12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.
13 Then said the king to his servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.
14 For many are called, but few *are* chosen.

Matt. xxii.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.
16 Then said he unto him, A certain man made a great supper, and bade many:
17 And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.
18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.
19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.
20 And another said, I have married a wife; and therefore I cannot come.
21 So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring

Luke xiv.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

in hither the poor, and the maimed, and the halt, and the blind.
22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.
23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.
24 For I say unto you, that none of those men which were bidden shall taste of my supper. — Luke xiv.

Of the ten Virgins.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
2 And five of them were wise, and five *were* foolish.
3 They that *were* foolish took their lamps, and took no oil with them:
4 But the wise took oil in their vessels with their lamps.
5 While the bridegroom tarried, they all slumbered and slept.
6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
7 Then all those virgins arose, and trimmed their lamps.
8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
12 But he answered and said, Verily I say unto you, I know you not.
13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh. — Matt. xxv.

Of the imperceptible Growth of Corn.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; — Mark iv.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

IS PARABLES — *continued.*

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.
28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. — Mark iv.

Of the Grain of Mustard-seed.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?
31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:
32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.
33 And with many such parables spake he the word unto them, as they were able to hear *it.*
34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. — Mark iv.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field:
32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. — Matt. xiii.

Of the Talents.

14 For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.
15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.
16 Then he that had received the five talents — Matt. xxv.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth; lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed;

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

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OWN PUBLIC MINISTRY AND CHARACTER — *continued.*
S PARABLES — *continued.*

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. — Matt. xxv.

24 And he saith unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.
25 For he that hath, to him shall be given; and he that hath not, from him shall be taken, even that which he hath. — Mark iv.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.
12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.
13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.
14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.
15 And it came to pass, that, when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading.
16 Then came the first, saying, Lord, thy pound hath gained ten pounds.
17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
18 And the second came, saying, Lord, thy pound hath gained five pounds.
19 And he said likewise to him, Be thou also over five cities.
20 And another came saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:
21 For I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst now sow.
22 And he saith unto him, Out of thine own — Luke xix.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 And those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

Luke xix.

Of the lighted Candle.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

Mark iv.

16 No man, when he hath lighted a candle covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Luke viii.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore

Luke xi.

WN PUBLIC MINISTRY AND CHARACTER — *continued.*

S PARABLES — *continued.*

when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.
35 Take heed therefore that the light which is in thee be not darkness.
36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. — Luke viii.

Of the Blind leading the Blind.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? — Luke vi.

Of the Man blinded by a Beam, pretending to extract a Mote from the Eye of another.

40 The disciple is not above his master; but every one that is perfect shall be as his master.
41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?
42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. — Luke vi.

Of the Correspondence of Fruit with the Tree.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.
44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.
45 A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. — Luke vi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

Of the two Debtors.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.
42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

Luke vii.

Of the Man who fell among Thieves, and the good Samaritan.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?
26 He said unto him, What is written in the law? how readest thou?
27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
28 And he said unto him, Thou hast answered right: this do, and thou shalt live.
29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?
30 And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.
31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.
32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.
33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion *on him*,
34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
35 And on the morrow, when he departed, he

Luke x.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

IS PARABLES — *continued.*

took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.
36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? Luke x.
37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Of the Rich Fool.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. Luke xii.
19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.
20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?
21 So *is* he that layeth up treasure for himself, and is not rich toward God.

Of the faithful and unfaithful Steward and Servant.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?
42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? Luke xii.
43 Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.
44 Of a truth I say unto you, That he will make him ruler over all that he hath.
45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

beat the men-servants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

Luke xii.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of.

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Matt. xxiv.

Of the Barren Fig-tree.

6 He spake also this parable; A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut *it* down; why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:

Luke xiii.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

IS PARABLES — *continued.*

9 And if it bear fruit, *well;* and if not, *then* after that thou shalt cut it down. } Luke xiii.

Of the wrong-calculating Tower Builder and General.

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. } Luke xiv.

Of the lost Sheep.

1 Then drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. } Luke xv.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.
7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance.

Luke xv.

Of the lost Piece of Silver.

8 Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*
9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.
10 Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

Luke xv.

Of the importunate Widow.

1 And he spake a parable unto them *to this end*, that men ought always *to* pray, and not to faint;
2 Saying, There was in a city a judge, which feared not God, neither regarded man:
3 And there was a widow in that city; and she came unto him saying, Avenge me of mine adversary.
4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
6 And the Lord said, Hear what the unjust judge saith.
7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Luke xvii

S OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

Of the Prodigal Son.

11 And he said, A certain man had two sons:
12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me.* And he divided unto them *his* living.
13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17 And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee,
19 And am no more worthy to be called thy son: make me as one of thy hired servants.
20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
21 And the son said unto him, Father, Ihave sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:
23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:
24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

Luke xv.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

26 And he called one of the servants, and asked what these things meant.
27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
28 And he was angry, and would not go in: therefore came his father out, and entreated him.
29 And he answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:
30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.
31 And he said unto him, Son, thou art ever with me, and all that I have is thine.
32 It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Luke xv.

Of the Steward who made himself Friends by unjustly giving awa his Lord's Property.

1 And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.
2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.
3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.
4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?
6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.
7 Then said he to another, And how much owest thou? And he said, An hundred measures

Luke xvi.

of wheat. And he said unto him, Take thy bill, and write fourscore.
8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.
10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.
11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*
12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? } Luke xvi.

Of the Rich Man and Lazarus.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.
22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.
26 And besides all this, between us and you there is a great gulf fixed: so that they which } Luke xvi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.
27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:
28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
29 Abraham saith unto him, They have Moses and the prophets; let them hear them.
30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent:
31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. } Luke xvi.

Of the Pharisee and Publican.

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.
12 I fast twice in the week, I give tithes of all that I possess.
13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. } Luke xviii.

Of the good Shepherd and the Door, John x. *See p.* 100.

Of the Wise and Foolish Builders, Luke vi. Matt. viii. *Se p.* 125.

Of the New Wine and New Bottles, &c. Matt. ix. Mark i Luke v. *See p.* 133.

IS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS PARABLES — *continued.*

Of the Vine, John xv. *See his Address to the Disciples at the Last Supper, just before his Crucifixion.*

Of the two Sons, the one promised, the other performed, Matt. xx. *See p.* 182.

Of the Right Eye, Foot, and Hand, Mark ix. Matt. xviii. *See p.* 149.

HIS MIRACLES

ON HUMAN BODIES.

Healed all Manner of Sickness and Disease, and dispossessed Devils.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.
41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ. — Luke iv.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.
24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. — Matt. iv.

Heals a Leper.

1 When he was come down from the mountain, great multitudes followed him.
2 And, behold, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.
4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. — Matt. viii.

His own Public Ministry and Character — *continued.*

His Miracles

On Human Bodies — *continued.*

12 And it came to pass, when he was in a certain city, behold a man full of leprosy; who, seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

Luke v.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Mark i.

Heals the Centurion's Servant.

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I

Matt viii.

am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.

Matt. viii.

1 Now, when he had ended all his sayings, in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

Luke vii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

Luke vii.

Rebukes a Fever.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

Matt viii.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Luke iv.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Mark

Casts out Devils.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

Mat viii.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

IS MIRACLES

ON HUMAN BODIES — *continued.*

33 And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

Luke iv.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

Mark i.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

Ejects a Legion of Devils out of two Demoniacs (one especially).

28 And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus; and when they saw him, they besought *him* that he would depart out of their coasts.

Matt. viii.

1 And they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

Mark v.

IS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not; but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in

Mark v.

His own Public Ministry and Character — *continued.*

His Miracles

On Human Bodies — *continued.*

Decapolis how great things Jesus had done for him: and all *men* did marvel. Mark v.

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep. Luke viii.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

depart from them: for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

Luke viii.

Cures a Man sick of the Palsy.

1 And he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

Matt. ix.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto

Mark ii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee? or to say, Arise, and take up thy bed, and walk? Mar. ii.

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

16 And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. Luk. v.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling, with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

S OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

22 But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

Luke v.

Restores the Ruler's Daughter to Life, and on his Road heals a Bloody Issue.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 (And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

Matt. ix.

His own Public Ministry and Character — *continued.*

His Miracles

On Human Bodies — *continued.*

26 And the fame hereof went abroad into all that land. Matt. ix.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea,

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment:

28 For she said, If I may touch but his clothes, I shall be whole. Mark v.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; why troublest thou the Master any further?

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*
IS MIRACLES
ON HUMAN BODIES — *continued.*

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.
37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.
38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.
39 And when he was come in, he saith unto them, Why make ye this ado, and weep: the damsel is not dead, but sleepeth.
40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.
41 And he took the damsel by the hand, and said unto her, Talitha-cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.
42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.
43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Mark v.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house.
42 For he had one only daughter, about twelve years of age, and she lay a-dying. (But as he went the people thronged him.
43 And a woman, having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,
44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.
45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayest thou, Who touched me?

Luke viii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and, falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.)

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

Luke viii.

Gives Sight to two Blind Men.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus

Matt. ix.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*
IS MIRACLES
ON HUMAN BODIES — *continued.*

straitly charged them, saying, See *that* no man know *it.*
31 But they, when they were departed, spread abroad his fame in all that country. } Matt. ix.

Likewise to two other Blind Men.

29 And as they departed from Jericho, a great multitude followed him.
30 And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.
31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.
32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?
33 They say unto him, Lord, that our eyes may be opened.
34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him. } Matt. xx.

Also to Blind Bartimeus.

46 And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging.
47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.
48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.
49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.
50 And he, casting away his garment, rose, and came to Jesus.
51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? } Mark x.

His own Public Ministry and Character — *continued.*

His Miracles

On Human Bodies — *continued.*

The blind man said unto him, Lord, that I might receive my sight.
52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way. — Mark x.

35 And it came to pass, that, as he was come nigh unto Jericho, a certain blind man sat by the way-side begging:
36 And hearing the multitude pass by, he asked what it meant.
37 And they told him, that Jesus of Nazareth passeth by.
38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.
39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.
40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,
41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.
42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.
43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God. — Luke xviii.

Heals the Blind and Lame in the Temple.

14 And the blind and the lame came to him in the temple; and he healed them. — Matt. xxi.

Ejects a Dumb Devil.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.
33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. — Matt. ix.

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. — Luke xi.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

IS MIRACLES

ON HUMAN BODIES — *continued.*

Restores Animation to a withered Hand.

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole like as the other.

Matt. xii.

1 And he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger *, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

Mark iii.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do

Luke vi.

* Excessive grief.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

good, or to do evil? to save life, or to destroy it?
10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. — Luke vi.

Heals a Blind and Dumb Man.

22 Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.
23 And all the people were amazed, and said, Is not this the son of David? — Matt. xii.

Heals many by touching him.

34 And when they were gone over, they came into the land of Gennesaret.
35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased,
36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole. — Matt. xiv.

7 — And a great multitude from Galilee followed him, and from Judea,
8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.
9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.
10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.
11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. — Mark iii.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.
54 And when they were come out of the ship, straightway they knew him, — Mark vi.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

IS MIRACLES

ON HUMAN BODIES — *continued.*

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole. — Mark vi.

Casts an unclean Spirit out of a Canaanitish or Syrophenician Woman's Daughter.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet;

26 (The woman was a Greek, a Syrophenician by nation;) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house she found the devil gone out, and her daughter laid upon the bed. — Mark vii.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. — Matt. xv.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith; be it unto thee, even as thou wilt. And her daughter was made whole from that very hour.

Matt. xv.

On the Sabbath Day, with Clay of his own making, he gave Sight to a Man who had been born blind. The Circumstances give rise to an interesting Dialogue.

JESUS (*sees a blind Man*).

1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

THE DISCIPLES.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

JESUS (*heals the blind Man*).

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

NEIGHBOURS.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he; others *said*, He is like him:

THE MAN.

But he said, I am *he*.

John ix.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*
IS MIRACLES
ON HUMAN BODIES — *continued.*

NEIGHBOURS.

10 Therefore said they unto him, How were thine eyes opened?

THE MAN (*at first knew little of Christ*).

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

NEIGHBOURS.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

PHARISEES.

15 Then again the Pharisees also asked him how he had received his sight.

THE MAN.

He said unto them, He put clay upon mine eyes, and I washed, and do see.

PHARISEES.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles?

(A DIVISION.)

And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes?

THE MAN (*more enlightened*).

He said, He is a prophet.

JEWS.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

John ix.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

THE MAN'S PARENTS (*afraid of persecution*).

20 His parents answered them, and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him; he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

THE MAN (*grows bold in the cause*).

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

PHARISEES.

26 Then said they to him again, What did he to thee? how opened he thine eyes.

THE MAN.

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

PHARISEES (*full of enmity*).

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

THE MAN (*his conclusive argument*).

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

WN PUBLIC MINISTRY AND CHARACTER — *continued.*

MIRACLES

N HUMAN BODIES — *continued.*

33 If this man were not of God, he could do nothing.

PHARISEES (*fatal pride and persecuting spirit*).

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us?

And they cast him out.

JESUS.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

THE MAN.

36 He answered and said, Who is he, Lord, that I might believe on him?

JESUS.

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

THE MAN (*fully enlightened*).

38 And he said, Lord, I believe. And he worshipped him.

JESUS.

39 And Jesus said, For judgment I am come into this world, that they which see not might see, and that they which see might be made blind.

PHARISEES.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

JESUS.

41 Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.

John ix.

Heals the Lame, Blind, Dumb, and many others, when brought and laid at his Feet, while seated on a Mountain.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them;

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed

Matt. xv.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. } Matt. xv.

Heals a Lunatic (possessed by Satan), at the Request of his Father.

14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son; for he is lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. } Matt. xvii.

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with him.

15 And straightway all the people, when they beheld him, were greatly amazed, and, running to *him*, saluted him.

16 And he asked the scribes, What question ye with them.

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him: and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. } Mark ix.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

S MIRACLES

ON HUMAN BODIES — *continued.*

22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead: insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

Mark ix.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child:

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him.* And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

Luke ix.

Heals a Deaf and Dumb Man.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

Mark vii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.
33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;
34 And, looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.
36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*
37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Mark vii.

Heals a Blind Man. *See also p.* 234. John ix.

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.
23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.
24 And he looked up, and said, I see men as trees, walking.
25 After that he put *his* hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.
26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

Mark viii.

Raises Lazarus from the Dead. Interesting Dialogue, mingl with a Relation of the Circumstances attending this Miracle.

CIRCUMSTANCES RELATED.

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.
2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

John xi.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*
IS MIRACLES
ON HUMAN BODIES — *continued.*

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

JESUS (*his Omniscience and Foreknowledge*).

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

CIRCUMSTANCE RELATED.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

JESUS.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

THE DISCIPLES.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

JESUS.

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

THE DISCIPLES.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

JESUS.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

THOMAS.

16 Then said Thomas, which is called Didymus,

John xi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

unto his fellow-disciples, Let us also go, that we may die with him.

CIRCUMSTANCES RELATED.

17 Then, when Jesus came, he found that he had *lain* in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

MARTHA (*her strong Faith*).

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

JESUS.

23 Jesus saith unto her, Thy brother shall rise again.

MARTHA.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

JESUS.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?

MARTHA.

27 She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world.

CIRCUMSTANCES RELATED.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the

John xi.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*
[IS MIRACLES
ON HUMAN BODIES — *continued.*

house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

MARY (*her Faith, Devotion, and strong Affection*).

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

JESUS (*deeply affected*).

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

JEWS.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

CIRCUMSTANCE RELATED.

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

JESUS.

39 Jesus said, Take ye away the stone.

MARTHA.

Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

JESUS.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

CIRCUMSTANCE RELATED.

41 Then they took away the stone *from the place* where the dead was laid.

JESUS.

And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

John xi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

LAZARUS COMES FORTH.

44 And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin.

JESUS.

Jesus saith unto them, Loose him, and let him go.

CIRCUMSTANCES RELATED.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

THE PRIESTS AND PHARISEES (*hold a Council*).

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then, from that day forth, they took counsel together for to put him to death.

CIRCUMSTANCES RELATED.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake

John xi.

S OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew *it*, that they might take him. — John xi.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. — John xii.

Raises a Widow's Son from the Dead.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things. — Luke vii.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

Drives out Buyers and Sellers from the Temple, Mark xi. *See p.* 86.

By his Word and Touch he removes a Spirit of Infirmity by which a Woman had been bowed down for eighteen Years.

10 And he was teaching in one of the synagogues on the sabbath.
11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.
12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.
13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.
14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day?
15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?
16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?
17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Luke xiii.

Heals a dropsical Man on the Sabbath-day.

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.
2 And, behold, there was a certain man before him which had the dropsy.
3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?
4 And they held their peace. And he took *him*, and healed him, and let him go;

Luke xiv.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

[IS MIRACLES

ON HUMAN BODIES — *continued.*

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?
6 And they could not answer him again to these things. — Luke xiv.

Cleanses ten Lepers by his Word.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.
12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:
13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.
14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.
15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,
16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.
17 And Jesus answering, said, Were there not ten cleansed? but where *are* the nine?
18 There are not found that returned to give glory to God, save this stranger.
19 And he said unto him, Arise, Go thy way; thy faith hath made thee whole. — Luke xvii.

Heals a Nobleman's Son, at the Point of Death, by a Word.

43 Now, after two days he departed thence, and went into Galilee:
44 For Jesus himself testified, that a prophet hath no honour in his own country.
45 Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.
46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. — John iv.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

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Cures an infirm, impotent Man, while lying at the Pool of esda, who had been afflicted thirty-eight Years.

1 After this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem, by the sheep-*market*, a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

Jo
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HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON HUMAN BODIES — *continued.*

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
8 Jesus saith unto him, Rise, take up thy bed, and walk.
9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.
10 The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry *thy* bed.
11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.
12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?
13 And he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in *that* place.
14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.
15 The man departed, and told the Jews that it was Jesus which had made him whole.
16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day. — John v.

Heals the High Priest's Servant whose Ear Peter had cut off, Luke xxii. *See p.* 286.

ON ANIMATE AND INANIMATE NATURE.

Rebukes the Wind, and calms the Sea.

23 And when he was entered into a ship, his disciples followed him.
24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.
25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.
26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. — Matt. viii.

His own Public Ministry and Character — *continued.*

His Miracles

On Animate and Inanimate Nature — *continued.*

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! — Matt. viii.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.
36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.
37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.
38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?
39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?
41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? — Mark iv.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.
23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.
24 And they came to him, and awoke him, saying, Master, Master, we perish! Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm.
25 And he said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him. — Luke viii.

Turns Water into Wine.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.
2 And both Jesus was called, and his disciples, to the marriage. — John ii.

OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON ANIMATE AND INANIMATE NATURE — *continued.*

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.
6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.
7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.
8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.
9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,
10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.
11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.
12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days. — John ii.

Feeds five Thousand and upwards, by multiplying five Loaves and two Fishes.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.
16 But Jesus said unto them, They need not depart; give ye them to eat.
17 And they say unto him, We have here but five loaves, and two fishes.
18 He said, Bring them hither to me.
19 And he commanded the multitude to sit down on the grass, and took the five loaves, and — Matt. xiv.

His own Public Ministry and Character — *continued.*

His Miracles

On Animate and Inanimate Nature — *continued.*

the two fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

Matt. xiv.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed;

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples, to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

Mark vi.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

Luke ix.

S OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON ANIMATE AND INANIMATE NATURE — *continued.*

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves, and two fishes; except we should go and buy meat for all this people.

14 (For they were about five thousand men.) And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves, and the two fishes; and, looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

Luke ix.

1 After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 (And this he said to prove him: for he himself knew what he would do.)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many?

John vi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON ANIMATE AND INANIMATE NATURE — *continued.*

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down: and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

John vi.

Walks upon the Waves of the Sea, and bids Peter do the same.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me.

Matt. xiv.

His own Public Ministry and Character — *continued.*

His Miracles

On Animate and Inanimate Nature — *continued.*

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
32 And when they were come into the ship, the wind ceased.
33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. — Matt. xiv.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.
46 And when he had sent them away, he departed into a mountain to pray.
47 And when even was come, the ship was in the midst of the sea, and he alone on the land.
48 And he saw them toiling in rowing: (for the wind was contrary unto them:) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.
49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:
50 (For they all saw him, and were troubled:) and immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.
51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.
52 For they considered not *the miracle* of the loaves: for their heart was hardened. — Mark vi.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.
16 And when even was *now* come, his disciples went down unto the sea,
17 And entered into a ship, and went over the sea toward Capernaum: and it was now dark, and Jesus was not come to them. — John vi.

HIS OWN PUBLIC MINISTRY AND CHARACTER — *continued.*

HIS MIRACLES

ON ANIMATE AND INANIMATE NATURE — *continued.*

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

Jo

Feeds four Thousand and upwards by multiplying seven and a few Fishes.

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32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

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1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat;

3 And if I send them away fasting to their own

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OWN PUBLIC MINISTRY AND CHARACTER—*continued.*

[IS MIRACLES

ON ANIMATE AND INANIMATE NATURE—*continued.*

houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away. } Mark viii.

Commands a Fish to bring the Tribute-money.

24 And when they were come to Capernaum, they that received tribute-*money* came to Peter, and said, Doth not your Master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee. } Matt. xvii.

Curses and withers a barren Fig-tree, Matt. xxi. Mark xi. *See p.* 90.

HIS TRANSFIGURATION — *continued.*

the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
6 And when the disciples heard *it*, they fell on their face, and were sore afraid.
7 And Jesus came and touched them, and said, Arise, and be not afraid.
8 And when they had lifted up their eyes, they saw no man, save Jesus only.
9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

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28 And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.
29 And, as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.
30 And, behold, there talked with him two men, which were Moses and Elias;
31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.
32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.
33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.
34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.
35 And there came a voice out of the cloud, saying, This is my beloved Son; hear him.
36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

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THE CLOSING SCENES OF HIS LIFE.

But before we turn aside to see this great sight, let u deavour to cultivate a spirit of reverence and godly fear. ought to recollect, as though we were on a dying bed, th

CLOSING SCENES OF HIS LIFE — *continued.*

nity of the Person who is about to close his life, and the end for which he died. Preparation of mind is of great importance here. The subject requires the most deep and fixed attention. While contemplating it, the apostle Paul exclaimed, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The remaining part of this volume is, in fact, the most important part of Divine Revelation — without it, the Bible would resemble our solar system without the sun. Perhaps it may assist our meditations a little, preparatory to viewing the amazing scenes here recorded, if we read with attention the following passages of Scripture.

Isa. 53. 1 Who hath believed our REPORT? AND TO WHOM is the arm of the LORD revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. 3 HE IS DESPISED AND REJECTED OF MEN; A MAN OF SORROWS, AND ACQUAINTED WITH GRIEF: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. 4 Surely HE HATH BORNE OUR GRIEFS, AND CARRIED OUR SORROWS: yet we did esteem him stricken, smitten of God, and afflicted. 5 But HE *was* WOUNDED FOR OUR TRANSGRESSIONS, *he was* BRUISED FOR OUR INIQUITIES: THE CHASTISEMENT OF OUR PEACE *was* UPON HIM; AND WITH HIS STRIPES WE ARE HEALED. 6 All we like sheep have gone astray; we have turned every one to his own way; and THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: FOR THE TRANSGRESSION OF MY PEOPLE WAS

THE CLOSING SCENES OF HIS LIFE — *continued.*

HE STRICKEN. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. 10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make HIS SOUL AN OFFERING FOR SIN, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for HE SHALL BEAR THEIR INIQUITIES. 12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and HE WAS NUMBERED WITH THE TRANSGRESSORS; AND HE BARE THE SIN OF MANY, and MADE INTERCESSION FOR THE TRANSGRESSORS.

Rom. iv. 25. HE WAS DELIVERED FOR OUR OFFENCES.

Rom. x. 4. HE IS THE END OF THE LAW FOR RIGHTEOUSNESS to every one that believeth.

1 Pet. iii. 18. HE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God.

Heb. ix. 22. Without SHEDDING OF BLOOD is no remission.

1 Pet. i. 18, 19. We are "REDEEMED — WITH THE BLOOD OF CHRIST."

Heb. ix. 12. BY HIS OWN BLOOD he entered in once into the holy place

1 Tim. ii. 6. He gave himself A RANSOM FOR ALL.

Heb. ix. 26. In the end of the world hath he appeared to put away sin BY THE SACRIFICE OF HIMSELF.

Isa. xlii. 21. He will MAGNIFY THE LAW and make it honourable.

Heb. x. 12. After he had OFFERED ONE SACRIFICE FOR SINS, for ever sat down on the right hand of God.

1 Pet. ii. 24. HE BARE OUR SINS in his own body on the tree.

Heb. ii. 14. That THROUGH DEATH he might destroy him that had the power of death, that is, the devil.

HE CLOSING SCENES OF HIS LIFE — *continued.*

Col. ii. 15. Having SPOILED PRINCIPALITIES AND POWERS, he made a shew of them openly.

John i. 29. He TAKETH AWAY the sin of the world.

Rom. iv. 25. He was RAISED AGAIN for our justification.

Heb. ix. 24. He NOW APPEARS in the presence of God for us.

1 John ii. 1. We have AN ADVOCATE with the Father, Jesus Christ the righteous.

Heb. iv. 15. He IS TOUCHED with the feeling of our infirmities.

Heb. vii. 25. He EVER LIVETH to make INTERCESSION for them who come unto God by him.

Looking at the Works of Creation,
we may say,

" These MIGHTY ORBS proclaim thy power,
" Their motion speaks thy skill;
" And on the wings of every hour
" We read THY PATIENCE still.

" But when we read thy STRANGE DESIGN
" TO SAVE REBELLIOUS WORMS,
" Where JUSTICE and COMPASSION join,
" In their divinest forms,

" HERE THE WHOLE DEITY IS KNOWN;
" Nor dares a creature guess
" Which of the glories brightest shone,
" The JUSTICE OR the GRACE."

Here — " MERCY and TRUTH are met together,
" RIGHTEOUSNESS and PEACE have kissed each other."
Psalm lxxxv. 10.

He informs his Disciples of his approaching Crucifixion.

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,
2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified. } Matt. xxvi.

After his triumphant entry into Jerusalem, five Days before the Passover, he begins to enter upon his last Conflict. (*See* 1*st and* 12*th verses of* John xii.)

23 — The hour is come, that the Son of man should be glorified. } John xii.

THE CLOSING SCENES OF HIS LIFE — *continued.*

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.
28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.
29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.
30 Jesus answered and said, This voice came not because of me, but for your sakes.
31 Now is the judgment of this world: now shall the prince of this world be cast out.
32 And I, if I be lifted up from the earth, will draw all *men* unto me.
33 (This he said, signifying what death he should die.)
34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?
35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.
36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

John xii.

The Chief Priests, &c. consult about the Propriety of assassinating him.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,
4 And consulted that they might take Jesus by subtilty, and kill *him*.
5 But they said, Not on the feast-*day*, lest there be an uproar among the people.

Matt. xxvi.

1 After two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.
2 But they said, Not on the feast-*day*, lest there be an uproar of the people.

Mark xiv.

E CLOSING SCENES OF HIS LIFE — *continued.*

1 Now the feast of unleavened bread drew nigh, which is called the Passover.
2 And the chief priests and scribes sought how they might kill him; for they feared the people. — Luke xxii.

The Devil enters into Judas, who agrees with the High Priest for thirty Pieces of Silver to betray him.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,
15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.
16 And from that time he sought opportunity to betray him. — Matt. xxvi.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.
11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him. — Mark xiv.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.
5 And they were glad, and covenanted to give him money.
6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude. — Luke xxii.

T THE PASSOVER.

His Preparation for eating the Passover with his Disciples: while partaking of it he warns them of the intended Treachery of Judas, who, among the rest, said, "Is it I?" — The Searcher of Hearts answered in the Affirmative.

17 Now the first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.
19 And the disciples did as Jesus had appointed them; and they made ready the passover. — Matt. xxvi.

THE CLOSING SCENES OF HIS LIFE — *continued.*

THE PASSOVER — *continued.*

20 Now, when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, That one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. Matt. xxvi.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

1 Now, before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. John xiii.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? Mark xiv.

15 And he will shew you a large upper-room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

E CLOSING SCENES OF HIS LIFE — *continued.*

'HE PASSOVER — *continued.*

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

Mark xiv.

7 Then came the day of unleavened bread, when the passover must he killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

21 But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

Luke xxii.

18 I speak not of you all; I know whom I have chosen: but, that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

John xiii.

THE CLOSING SCENES OF HIS LIFE — *continued.*

THE PASSOVER — *continued.*

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.
21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me.
22 Then the disciples looked one on another, doubting of whom he spake.
23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.
24 Simon Peter therefore, beckoned to him that he should ask who it should be of whom he spake.
25 He then, lying on Jesus' breast, saith unto him, Lord, who is it?
26 Jesus answered, He it is to whom I shall give a sop, when I have dipped *it.*
} John xiii.

He had often longed for this Period.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer.
} Luke xxii.

The Antitype was just about to fulfil, by his own Sufferings and Death, that which the Passover typified.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:
18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
} Luke xxii.

A Strife, even here, which of them should be greatest, when Jesus directs their Attention to the Kingdom of Glory, washes their Feet to teach them Humility, and identifies Judas as his Betrayer.

24 And there was also a strife among them, which of them should be accounted the greatest.
25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.
26 But ye *shall* not *be* so: but he that is great-
} Luke xxii.

HE CLOSING SCENES OF HIS LIFE — *continued.*

THE PASSOVER — *continued.*

est among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations:

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Luke xxii.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him,)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

John xiii.

THE CLOSING SCENES OF HIS LIFE — *continued.*

THE PASSOVER — *continued.*

14 If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet.
15 For I have given you an example, that ye should do as I have done to you.
16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
17 If ye know these things, happy are ye if ye do them.
26 — And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.
27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
28 Now no man at the table knew for what intent he spake this unto him.
29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or that he should give something to the poor.
30 He then, having received the sop, went immediately out; and it was night.

John xiii.

After the Departure of Judas, he commands his Eleven Disciple to love one another.

31 Therefore, when he * was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

John xiii.

THE LAST SUPPER.

He then institutes, after the Paschal Supper, the Sacrament of th Eucharist. (The Type then vanished before the Antitype -

* Judas.

HE CLOSING SCENES OF HIS LIFE — *continued.*

THE LAST SUPPER — *continued.*

the Shadow before the Substance. The Paschal Supper had been eaten in Faith of his promised coming, and now his own Supper must be eaten in Thanksgiving and Praise for, and as a Memorial of, his vicarious and atoning Death.) He gives it to his Eleven Disciples for the last Time on Earth. He addresses them in the most affectionate Manner, in a Discourse of the highest Importance. They sing a Hymn (perhaps the 113*th and five following Psalms), and then went into the Mount of Olives, where he offered, as our High Priest, his last intercessory Prayer with his Apostles.*

In which Sacrament he made use of Bread, *to shadow forth his broken Body, and* Wine, *to signify his shed Blood for the Remission of Sins.* (*See* Exod. xii. 15. xxxiv. 25. Matt. xxvi. 17.)

26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is * my body.
27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it:
28 For this is my blood of the new testament, which is shed for many for the remission of sins.
29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. — Matt. xxvi.

22 And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.
23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.
24 And he said unto them, This is my blood of the new testament, which is shed for many.
25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. — Mark xiv.

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. — Luke xxii.

* *i. e.* A representation of my body broken on the cross, — a Hebrew om of speech. See Gen xli. 26. 1 Cor. x. 4. Matt. xiii. 38, &c.

THE CLOSING SCENES OF HIS LIFE — *continued.*

THE LAST SUPPER — *continued.*

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you. } Luke xxii.

While seated at the Table he comforts and instructs them, by a most tender and interesting Discourse.

Compares himself and his Church to a Vine and its Branches.

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away; and every *branch* that beareth fruit he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

Love enjoined.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends. } John xv.

HE CLOSING SCENES OF HIS LIFE — *continued.*

THE LAST SUPPER — *continued.*

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

The Enmity of the Heart foretold.

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

The Holy Ghost to testify of Christ.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the

John xv.

THE CLOSING SCENES OF HIS LIFE — *continued.*

THE LAST SUPPER — *continued.*

Spirit of truth, which proceedeth from the Father, he shall testify of me;
27 And ye also shall bear witness, because ye have been with me from the beginning. John xv.

Prepares their Minds for Persecution and Suffering.

1 These things have I spoken unto you, that ye should not be offended.
2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
3 And these things will they do unto you, because they have not known the Father, nor me.
4 But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
6 But because I have said these things unto you, sorrow hath filled your heart.

Again foretells his Departure, and promises another Comforter.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. John xvi.

The Office and Work of the Holy Ghost.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9 Of sin, because they believe not on me;
10 Of righteousness, because I go to my Father, and ye see me no more;
11 Of judgment, because the prince of this world is judged.
12 I have yet many things to say unto you, but ye cannot bear them now.
13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me; for he shall receive of mine, and shall shew *it* unto you.
15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

Sorrow precedes Joy.

16 A little while, and ye shall not see me: and again a little while, and ye shall see me; because I go to the Father.
17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father?
18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.
19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me?
20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.
21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

It appears the Disciples were weeping, and oppressed with Sorrow.

22 And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Promises that, in answer to their Prayer in his Name, the Father would fill them with Joy.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

John xvi.

THE CLOSING SCENES OF HIS LIFE — *continued.*

THE LAST SUPPER — *continued.*

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you;

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. John xvi.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

He foretells their Sufferings, but intimates their final Victory through his own.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

He warns them of his approaching Sufferings, and their own Weakness.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. Matt. xxvi.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered. Mark xiv.

HE CLOSING SCENES OF HIS LIFE — *continued.*

THE LAST SUPPER — *continued.*

But promises, after his Resurrection, to meet them in Galilee.

32 But after I am risen again, I will go before you into Galilee. — Matt. xxvi.

28 But after that I am risen, I will go before you into Galilee. — Mark xiv.

Peter's Boldness and Self-confidence, though Jesus foretold his Fall.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. — Matt. xxvi.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. — Mark xiv.

31 And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written — Luke xxii.

THE CLOSING SCENES OF HIS LIFE — *continued.*

THE LAST SUPPER — *continued.*

must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.
38 And they said, Lord, behold here *are* two swords. And he said unto them, It is enough. — Luke xxii.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. — John xiii.

Encourages their Faith and Hope during an interesting Conversation.

1 Let not your heart be troubled: ye believe in God, believe also in me.
2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.
3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.
4 And whither I go ye know, and the way ye know.
5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.
7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? — John xiv.

IE CLOSING SCENES OF HIS LIFE — *continued.*

THE LAST SUPPER — *continued.*

Proclaims his Godhead.

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

The Answerer of Prayer.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it.*

The Proof of Love.

15 If ye love me, keep my commandments:

The Holy Ghost promised upon Christ's Intercession.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

Promises Comfort and Life, and Divine Manifestations.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him

John xiv.

22 Judas saith unto him, (not Iscariot,) L

THE CLOSING SCENES OF HIS LIFE — *continued.*

THE LAST SUPPER — *continued.*

how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

The Holy Ghost again promised.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Bequeaths Peace unto them.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. — John xiv.

Teaches them to rejoice at his Departure, and when they had sung an Hymn they adjourn to the Mount of Olives.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.*

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

30 And when they had sung an hymn, they went out into the mount of Olives. — Matt. xxvi.

26 And when they had sung an hymn, they went out into the mount of Olives. — Mark xiv.

* (*In* my characters of servant — Son of man — and Mediator,) but *as God he could* say, "I and my Father are one." John x. 30.

HE CLOSING SCENES OF HIS LIFE — *continued.*

THE LAST SUPPER — *continued.*

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.
40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. Luke xxii.

His intercessory Prayer on the Mount of Olives.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.
2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.
5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word.
7 Now they have known that all things, whatsoever thou hast given me, are of thee:
8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.
9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
10 And all mine are thine, and thine are mine; and I am glorified in them.
11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.
12 While I was with them in the world, I kept them in thy name: those that thou gavest me I John xvii.

THE CLOSING SCENESS OF HIS LIFE — *continued.*

HIS AGONY IN THE GARDEN — *continued.*

this cup from me: nevertheless, not my will, but thine, be done.

Is strengthened by an Angel.

43 And there appeared an angel unto him from heaven, strengthening him.

Luke xxii.

The Disciples fall asleep, and he exhorts them to Watchfulness and Prayer, and sympathises with their Weakness.

40 And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

Matt. xxvi.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Luke xxii.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

Mark xiv.

He prays again, and, after finding them asleep a second Time, being in an Agony he sweats great drops of Blood.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

Matt. xxvi.

HE CLOSING SCENES OF HIS LIFE — *continued.*

HIS AGONY IN THE GARDEN — *continued.*

44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. — Luke xxii.

39 And again he went away, and prayed, and spake the same words.
40 And when he returned, he found them asleep again; (for their eyes were heavy;) neither wist they what to answer him.
41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest; it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.
42 Rise up, let us go; lo, he that betrayeth me is at hand. — Mark xiv.

HE IS ARRESTED.

Commissioned by the High Priest and Elders, a Multitude of his Enemies, armed with Swords and Staves, with Judas at their head, take him Prisoner.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. — Matt. xxvi.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. — Luke xxii.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders. — Mark xiv.

Judas kisses his Master, as a Sign to identify Jesus.

48 Now, he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.
49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him. — Matt. xxvi.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.
45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. — Mark xiv.

THE CLOSING SCENES OF HIS LIFE — *continued.*

HIS ARREST — *continued.*

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. — Mark xiv.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?
53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. — Luke xxii.

He is forsaken by all his Disciples.

50 And they all forsook him and fled. — Mark xiv.

56 — Then all the disciples forsook him, and fled. — Matt. xxvi.

A young Man fled from them naked.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:
52 And he left the linen cloth, and fled from them naked. — Mark xiv.

HE IS ARRAIGNED

Before Caiaphas the High Priest, and a Council of Scribes and Elders.

57 And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. — Matt. xxvi.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. — Mark xiv.

54 Then took they him, and led *him*, and brought him into the high priest's house. — Luke xxii.

13 And led him away to Annas first: (for he was father-in-law to Caiaphas, which was the high priest that same year.)
14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. — John xviii.

PETER follows him afar off.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. — Matt. xxvi.

E CLOSING SCENES OF HIS LIFE — *continued.*

IIS ARRAIGNMENT — *continued.*

54 — And Peter followed afar off.
55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. — Luke xxii.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. — Mark xiv.

15 And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.
16 But Peter stood at the door without. — John xviii.

—— *Denies his Master.*

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.
70 But he denied before *them* all, saying, I know not what thou sayest. — Matt. xxvi.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:
67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.
68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. — Mark xiv.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.
57 And he denied him, saying, Woman, I know him not. — Luke xxii.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.
17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.
18 And the servants and officers stood there, who had made a fire of coals; for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself. — John xviii.

THE CLOSING SCENES OF HIS LIFE — *continued.*

HIS ARRAIGNMENT — *continued.*

Peter denies with an Oath that he knew him.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.
72 And again he denied with an oath, I do not know the man. — Matt. xxvi.

—— *Curses and swears that he knew him not, and the Cock crew.*

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.
74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew. — Matt. xxvi.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.
26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
27 Peter then denied again; and immediately the cock crew. — John xviii.

58 And, after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.
60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. — Luke xxii.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.
70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.
71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.
72 And the second time the cock crew. — Mark xiv.

HE CLOSING SCENES OF HIS LIFE — *continued.*

HIS ARRAIGNMENT — *continued.*

Peter by a Look from his Lord calls to mind his Divine Master's Warning: — his Heart is deeply wounded with Contrition; and he weeps bitterly for his Cowardice and Unfaithfulness.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. — Matt. xxvi.

72 — And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. — Mark xiv.

61 And the Lord turned, and looked upon Peter: and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.
62 And Peter went out, and wept bitterly. — Luke xxii.

HIS EXAMINATION AND SENTENCE.

They could find none so abandoned as falsely to accuse the innocent and compassionate Saviour, when brought to face him at the Bar.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;
60 But found none: yea, though many false witnesses came, *yet* found they none.

At last two of them swear to a Fact, but did not agree in their Evidence.

— At the last came two false witnesses,
61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. — Matt. xxvi.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.
56 For many bare false witness against him, but their witness agreed not together.
57 And there arose certain, and bare false witness against him, saying,
58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.
59 But neither so did their witness agree together. — Mark xiv.

THE CLOSING SCENES OF HIS LIFE — *continued.*

HIS EXAMINATION AND SENTENCE — *continued.*

The Lord Jesus was silent.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?
63 But Jesus held his peace. — Matt. xxvi.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council,
67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:
68 And if I also ask *you*, ye will not answer me, nor let *me* go. — Luke xxii.

19 The high priest then asked Jesus of his disciples, and of his doctrine.
20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.
21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. — John xviii.

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? — Mark xiv.

The High Priest examines him.

63 — And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. — Matt. xxvi.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? — Mark xiv.

His Confession and Declaration.

64 Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. — Matt. xxvi.

62 And Jesus said, I am: and ye shall see the [illegible]an sitting on the right hand of power, [illegible] in the clouds of heaven. — Mark xiv.

HE CLOSING SCENES OF HIS LIFE — *continued.*

HIS EXAMINATION AND SENTENCE — *continued.*

63 Then the high priest rent his clothes, and saith, What need we any further witnesses? — Mark xiv.

69 Hereafter shall the Son of man sit on the right hand of the power of God.
70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. — Luke xxii.

Upon this the High Priest finds him guilty of Blasphemy.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. — Matt. xxvi.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth. — Luke xxii.

The whole Assembly bring in a Verdict of Guilty, and SENTENCE OF DEATH *is passed upon him.*

66 What think ye? They answered and said, He is guilty of death. — Matt. xxvi.

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. — Mark xiv.

As though he had been the greatest Miscreant and vilest Criminal, the Mob spit on him, buffet him, smite him with their Hands, and mock him as a Prophet.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,
68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee? — Matt. xxvi.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. — Mark xiv.

63 And the men that held Jesus mocked him, and smote *him.*
64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?
65 And many other things blasphemously spake they against him. — Luke xxii.

THE CLOSING SCENES OF HIS LIFE — *continued.*

HIS EXAMINATION AND SENTENCE — *continued.*

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?
23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?
24 (Now Annas had sent him bound unto Caiaphas the high priest.)

John xviii.

JUDAS repents of his Treachery in betraying Jesus — his miserable and tragical End.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,
4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*
5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.
6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.
7 And they took counsel, and bought with them the potter's field, to bury strangers in.
8 Wherefore that field was called The field of blood, unto this day.
9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value.
10 And gave them for the potter's field, as the Lord appointed me.)

Matt. xxvii.

Acts i. 16. Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus.
17. For he was numbered with us, and had obtained part of this ministry.
18. Now this man purchased a field with the reward of iniquity; and falling

E CLOSING SCENES OF HIS LIFE — *continued.*

HIS EXAMINATION AND SENTENCE — *continued.*

headlong, he burst asunder in the midst, and all his bowels gushed out.

Acts i. 19. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take.

HE IS DELIVERED OVER TO THE SECULAR POWER FOR EXECUTION.

At another Meeting of the Council, in the Morning, they ordered Jesus to be bound as a Malefactor, and delivered over to Pilate the Roman Governor.

Matt. xxvii.

1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

Mark xv.

1 And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered him to Pilate.

Luke xxiii.

1 And the whole multitude of them arose and led him unto Pilate.

John xviii.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death;

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

THE CLOSING SCENES OF HIS LIFE — *continued.*

HE IS DELIVERED OVER TO PILATE — *continued.*

He stands at Pilate's Bar, who interrogates him: — Jesus witnesses another good Confession.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. — Matt. xxvii.

2 And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest *it*. — Mark xv.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*. — Luke xxiii.

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? — John xviii.

He is accused by the Priests and Elders, but is silent.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly. — Matt. xxvii.

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. — Mark xv.

THE CLOSING SCENES OF HIS LIFE — *continued.*

HE IS DELIVERED OVER TO PILATE — *continued.*

5 But Jesus yet answered nothing; so that Pilate marvelled. — Mark xv.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a king.
4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.
5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. — Luke xxiii.

Pilate sends him to Herod the Tetrarch of Galilee.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.
7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. — Luke xxiii.

Herod and his Soldiers deride Jesus, and send him back to Pilate, arrayed in mock Majesty.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.
9 Then he questioned with him in many words; but he answered him nothing.
10 And the chief priests and scribes stood and vehemently accused him.
11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate. — Luke xxiii.

Which brings about a Reconciliation between him and Pilate.

12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. — Luke xxiii.

Barabbas, a Robber and Murderer, is preferred to Jesus.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.
16 And they had then a notable prisoner, called Barabbas. — Matt. xxvii.

THE CLOSING SCENES OF HIS LIFE — *continued.*

HE IS DELIVERED OVER TO PILATE — *continued.*

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. — Matt. xxvii.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? — Mark xv.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. — Luke xxiii.

38 — And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. — John xviii.

Pilate's Wife, warned by a Dream, sends to, and requests her Husband, while on the Bench, to avoid participating with the Jews in the Death of Christ, "that just man."

19 When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou — Matt. xxvii.

HE IS DELIVERED OVER TO PILATE — *continued.*

nothing to do with that just man: for I have suffered many things this day in a dream because of him. } Matt. xxvii.

Pilate, aware of their wicked Motives in thus clamouring for his Blood, wished to release him, but in vain.

18 For he knew that for envy they had delivered him. } Matt. xxvii.

10 For he knew that the chief priests had delivered him for envy. } Mark xv.

13 And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him:

16 I will therefore chastise him, and release *him.*

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why? what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. } Luke xxiii.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid; } John xix.

THE CLOSING SCENES OF HIS LIFE — *continued.*

HE IS DELIVERED OVER TO PILATE — *continued.*

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.
12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar. — John xix.

The Jews repeatedly and vehemently insist upon his Crucifixion.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. — Luke xxiii.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.
23 And the governor said, Why? what evil hath he done? But they cried out the more, saying, Let him be crucified. — Matt. xxvii.

13 And they cried out again, Crucify him.
14 Then Pilate said unto them, Why? what evil hath he done? And they cried out the more exceedingly, Crucify him. — Mark xv.

6 When the chief priests therefore and officers saw him, they cried out saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.
7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. — John xix.

Pilate compelled as it were to deliver him (that just Person) up, he washes his Hands as a Token of his own Innocence.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the mul- — Matt. xxvii.

THE CLOSING SCENES OF HIS LIFE — *continued.*

HE IS DELIVERED OVER TO PILATE — *continued.*

titude, saying, I am innocent of the blood of this just person: see ye *to it.*	Matt. xxvii.
24 And Pilate gave sentence that it should be as they required.	Luke xxiii.
15 And *so* Pilate, willing to content the people, released Barabbas unto them.	Mark xv.

The awful Imprecation of the Jews.

25 Then answered all the people, and said, His blood *be* on us, and on our children.	Matt. xxvii.

HIS CRUCIFIXION.

1. *He is scourged by the Roman Soldiers.*

15 — And delivered Jesus, when he had scourged *him*, to be crucified.	Mark xv.
1 Then Pilate therefore took Jesus, and scourged *him.*	John xix.
26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.	Matt. xxvii.

2. *In the Common Hall, amidst a Band of Soldiers, he is stripped and arrayed in a scarlet Robe.*

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers.*	Matt. xxvii.
28 And they stripped him, and put on him a scarlet robe.	
2 — And they put on him a purple robe.	John xix.
17 And they clothed him with purple.	Mark xv.

3. *A Crown of Thorns put upon his Head, and a Reed for a mock Sceptre put in his right Hand.*

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand.	Matt. xxvii.
2 And the soldiers platted a crown of thorns, and put *it* on his head.	John xix.
16 And the soldiers led him away into the hall called Pretorium; and they call together the whole band.	Mark xv.
17 — And platted a crown of thorns, and put it about his *head.*	

THE CLOSING SCENES OF HIS LIFE — *continued.*

HIS CRUCIFIXION — *continued.*

4. *Mocked by the Soldiers as a sham King.*

5. *They spit upon him.*

6. *They smite him with his mock Sceptre.*

29 — And they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! Matt. xxvii.

30 And they spit upon him, and took the reed, and smote him on the head.

3 And said, Hail, King of the Jews! and they smote him with their hands. John xix.

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and, bowing *their* knees, worshipped him. Mark xv.

7. *They strip him again, and put his own Clothes upon him.*

8. *And lead him away for Crucifixion.*

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him.* Matt. xxvii.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. Mark xv.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king!

15 But they cried out, Away with *him,* away with *him,* crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away. John xix.

9. *They compel Simon, the Cyrenian, to bear his Cross, or a Part of it, when through Weakness he could no longer bear it himself.*

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. Matt. xxvii.

HE CLOSING SCENES OF HIS LIFE — *continued.*

HIS CRUCIFIXION — *continued.*

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. — Mark xv.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus. — Luke xxiii.

17 And he, bearing his cross, went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha. — John xix.

10. *He speaks to the Multitude, and comforts those who bewailed his Fate.*

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry? — Luke xxiii.

11. *They gave him Vinegar and Gall to drink in Golgotha, but he refused to take it.*

33 And when they were come unto a place called Golgotha, that is to say, A place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. — Matt. xxvii.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh; but he received *it* not. — Mark xv.

12. *They crucify him between two Thieves.*

38 Then were there two thieves crucified with him; one on the right hand, and another on the left. — Matt. xxvii.

THE CLOSING SCENES OF HIS LIFE — *continued.*

HIS CRUCIFIXION — *continued.*

27 And with him they crucify two thieves: the one on his right hand, and the other on his left.
28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. — Mark xv.

32 And there were also two others, malefactors, led with him to be put to death.
33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. — Luke xxiii.

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst. — John xix.

"When I survey the wondrous cross,
On which the Prince of Glory dy'd,
My richest gain, I count but loss,
And pour contempt on all my pride."

13. *The four Soldiers who crucified him part his Garments, and watch him.*

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.
25 And it was the third hour; and they crucified him. — Mark xv.

34 — And they parted his raiment, and cast lots. — Luke xxiii.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.
36 And, sitting down, they watched him there. — Matt. xxvii.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.
24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. — John xix.

E CLOSING SCENES OF HIS LIFE — *continued.*

HIS CRUCIFIXION — *continued.*

> "Forbid it, Lord, that I should boast,
> Save in the death of Christ my God;
> All the vain things that charm me most,
> I sacrifice them to his blood."

14. *His Title on the Cross.*

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.	Matt. xxvii.
26 And the superscription of his accusation was written over, THE KING OF THE JEWS.	Mark xv.
38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.	Luke xxiii.
19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written.	John xix.

15. *His concern for his Mother.*

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home.*	John xix.

> "See from his head—his hands—his feet,
> Sorrow and love flow mingled down:
> Did e'er such love and sorrow meet,
> Or thorns compose so rich a crown?"

THE CLOSING SCENES OF HIS LIFE — *continued.*

HIS CRUCIFIXION — *continued.*

16. *He is reviled and mocked upon the Cross by many, and by others by the two Thieves.*

39 And they that passed by reviled him, wagging their heads,
40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.
41 Likewise also the chief priests, mocking *him*, with the scribes and elders, said,
42 He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.
43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.
44 The thieves also, which were crucified with him, cast the same in his teeth. } Ma xxv

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,
30 Save thyself, and come down from the cross.
31 Likewise also the chief priests, mocking, said among themselves, with the scribes, He saved others; himself he cannot save.
32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. } Ma xv

35 And the people stood beholding: and the rulers also with them derided *him*, saying, He saved others: let him save himself, if he be Christ the chosen of God.
36 And the soldiers also mocked him, coming to him, and offering him vinegar,
37 And saying, If thou be the King of the Jews, save thyself. } Lul xxi

17. *He prays for his Murderers.*

34 Then said Jesus, Father, forgive them; for they know not what they do. } Lul xxi

3 CLOSING SCENES OF HIS LIFE — *continued.*

IIS CRUCIFIXION — *continued.*

18. *He is forsaken by the Deity, and repeats the 22d Psalm.*

46 And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? — Matt. xxvii.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? — Mark xv.

19. *Thinking he called for Elias, they wet his parched Lips with Vinegar in a Sponge, and watch to see if Elias comes to his help.*

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.
48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.
49 The rest said, Let be, let us see whether Elias will come to save him. — Matt. xxvii.

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.
36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. — Mark xv.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.
29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. — John xix.

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my soul, my life, my all."

20. *One of the two Malefactors, being convinced, prays to the Lord Jesus for Salvation, and receives a gracious Answer.*

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself, and us.
40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? — Luke. xx

THE CLOSING SCENES OF HIS LIFE — *continued.*

HIS CRUCIFIXION — *continued.*

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. — Luke xxiii.

21. *With a piercing Cry he gives up the Ghost.*

50 Jesus, when he had cried again with a loud voice, yielded up the ghost. — Matt. xxvii.
37 And Jesus cried with a loud voice, and gave up the ghost. — Mark xv.
46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. — Luke xxiii.
30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. — John xix.

"'Tis done! the precious ransom's paid;
'Receive my soul,' he cries:
See where he bows his sacred head!
He bows his head — and dies!

"But soon he'll break death's envious chain,
And in full glory shine:
O Lamb of God! was ever pain,
Was ever love, like thine?"

22. *He expired before the Thieves.*

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.
32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
33 But when they came to Jesus, and saw that he was dead already, they brake not his legs. — John xix.

HE CLOSING SCENES OF HIS LIFE — *continued.*

CIRCUMSTANCES ATTENDING HIS CRUCIFIXION AND DEATH.

1. *Darkness over all the Land for three Hours in the Afternoon.*

45 Now, from the sixth hour there was darkness over all the land unto the ninth hour. — Matt. xxvii.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. — Mark xv.

44 And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. — Luke xxiii.

"Well might the sun in darkness hide,
And shut his glories in,
When God the mighty Maker dy'd
For man the creature's sin."

2. *His Side is pierced.*

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced. — John xix.

3. *The Vail of the Temple is rent.*

4. *The Earth quakes.*

5. *The Rocks rend.*

6. *The Graves open.*

7. *Many Saints arise from the Dead.*

8. *The Roman Centurion, from all these Circumstances, is alarmed, and convinced that Jesus must have been the Son of God, — and many others were deeply affected.*

9. *The two Marys and several others were distant Eye-witnesses of his Sufferings and Death.*

"Hark how he groans while nature shakes,
And earth's strong pillars bend;
The temple's vail in sunder breaks,
The solid marbles rend."

THE CLOSING SCENES OF HIS LIFE — *continued.*

CIRCUMSTANCES ATTENDING HIS CRUCIFIXION, &c. — *continued.*

51 And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;
52 And the graves were opened; and many bodies of the saints which slept arose,
53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.
54 Now, when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.
55 And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him;
56 Among which was Mary Magdalene, and Mary, the mother of James and Joses, and the mother of Zebedee's children. — Matt. xxvii.

38 And the vail of the temple was rent in twain from the top to the bottom.
39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.
40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;
41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem. — Mark xv.

45 And the sun was darkened, and the vail of the temple was rent in the midst.
47 Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. — Luke xxiii.

"He dies! the friend of sinners dies!
Lo! Salem's daughters weep around!
A solemn darkness veils the skies;
A sudden trembling shakes the ground!

"Come, saints, and drop a tear or two,
For him who groan'd beneath your load!
He shed a thousand drops for you;
A thousand drops of richer blood!"

E CLOSING SCENES OF HIS LIFE — *continued.*

CIRCUMSTANCES ATTENDING HIS CRUCIFIXION, &c. — *continued*

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.
49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. — Luke xxiii.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. — John xix.

HIS BURIAL.

Joseph of Arimathea (a Disciple and a rich Man) and Nicodemus obtain his Remains, and inter his Body, which they covered with fine Linen, and embalmed in one Hundred Pounds Weight of Spices, in a new Tomb, in a Garden belonging to Joseph, who rolled a great Stone to keep it in safety.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:
58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.
59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,
60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. — Matt. xxvii.

"Down from the top of earthly bliss
Rebellious man was hurl'd,
And Jesus stoop'd beneath the grave
To reach a sinking world."

42 And now, when the even was come, (because it was the preparation, that is, the day before the sabbath,)
43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.
44 And Pilate marvelled if he were already — Mark xv.

THE CLOSING SCENES OF HIS LIFE — *continued.*

HIS BURIAL — *continued.*

dead; and, calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. — Mark xv.

50 And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them:) *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on. — Luke xxiii.

38 And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound *weight.*

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation-*day;* for the sepulchre was nigh at hand. — John xix.

The two Marys attend his Interment.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. — Luke xxiii.

: CLOSING SCENES OF HIS LIFE — *continued.*

IS BURIAL — *continued.*

56 And they returned, and prepared spices and ointments; and rested the sabbath-day according to the commandment. — Luke xxiii.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. — Matt. xxvii.

47 And Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid. — Mark xv.

The Priests and Pharisees use Precautions to prevent the Disciples from stealing him away, and reporting his Resurrection.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch; Go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch. — Matt. xxvii.

IS RESURRECTION.

. *Prompted by Divine Love stronger than Death, and Faith and Fortitude incomparable, the two Marys and others, after the Sabbath, pay another Visit to the Sepulchre of their Lord and Master, at Day-break, in order to anoint and embalm his Body, — not recollecting that he foretold his Resurrection, nor that the great Stone and a Roman Watch would prevent their approach to his Tomb.*

1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. — Matt. xxviii.

1 And when the sabbath was past, Mary Magdalene, and Mary the *mother of* James, and Salome, had brought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun. — Mark xvi.

HIS RESURRECTION — *continued.*

1 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. — John xx.

1 Now, upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. — Luke xxiv.

" Mary hastens away, by the break of the day,
Her dear lord to embalm in the tomb:
What sorrow! what care! when she found him not there,
Ah! Mary, the Master is gone! *

II. *The Keepers (or Roman Watch) are suddenly alarmed and almost dead through fear, by the Appearance of an Angel, who caused an Earthquake and rolled back the Stone from the Door of the Sepulchre, which was a Mercy the Women did not anticipate.*

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.
3 His countenance was like lightning, and his raiment white as snow:
4 And for fear of him the keepers did shake, and became as dead *men.* — Matt. xxviii.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
4 And when they looked, they saw that the stone was rolled away: for it was very great. — Mark xvi.

2 And they found the stone rolled away from the sepulchre. — Luke xxiv.

III. *When they saw the Stone rolled away, and could not find the Body of the Lord Jesus, Mary runs back in great Consternation and informs the Apostles Peter and John.*

3 And they entered in, and found not the body of the Lord Jesus. — Luke xxiv.

2 Then she * runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. — John xx

* *Mary.*

His Resurrection — *continued.*

IV. *While Mary is absent the other Women continue searching and enquiring, and are greatly surprised by a Vision of Angels while in the Sepulchre, one of whom announces their Lord's Resurrection.*

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.
6 And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. — Mark xvi.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified.
6 He is not here; for he is risen, as he said. Come, see the place where the Lord lay. — Matt. xxviii.

4 And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments:
5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?
6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,
7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
8 And they remembered his words. — Luke xxiv.

"Here's love and grief beyond degree,
The Lord of glory dies for men!
But lo! what sudden joys we see!
Jesus the dead revives again!"

V. *The Angel commands them to tell the Disciples (Peter particularly) that the Lord would meet them in Galilee.*

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you. — Matt. xxviii.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. — Mark xvi.

HIS RESURRECTION — *continued.*

VI. *They run from the Sepulchre full of Fear and great Joy to the Disciples.*

8 And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. — Matt. xxviii.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid. — Mark xvi.

VII. *In the mean Time Peter and John, upon the Report made by Mary Magdalene, visit the Sepulchre, and see the Linen Clothes but no Angel — no Divine Master: — Peter wondered, but John believed.*

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

22 Yea, and certain women also of our company made us astonished*, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not. — Luke xxiv.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. — John xx.

* *Said the disciples going to Emmaus.*

IS RESURRECTION — *continued.*

9 For as yet they knew not the scripture, that he must rise again from the dead.
10 Then the disciples went away again unto their own home. } John xx.

VIII. *After Peter and John had left the Sepulchre, Mary Magdalene, who had arrived the second Time, remained inconsolable; and as she weeps and looks into the Sepulchre with intense Anxiety, she also sees two Angels who sympathise with her.*

11 But Mary stood without at the sepulchre weeping: and, as she wept, she stooped down, *and looked* into the sepulchre,
12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. } John xx.

IX. *To her great Joy and Surprise Jesus appears to her in the Form of a Gardener, and commissions her to inform his Brethren of his approaching Ascension, but he utters not a Word either of Reproach or Reproof.*

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.
15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.
16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.
17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God. } John xx.

9 Now, when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. } Mark xvi.

His Resurrection — *continued.*

X. *The other Women, who had remained at the Tomb and seen the Angels (after Mary Magdalene left to tell the Apostles that the Body was removed), on their Way to the Disciples meet Jesus, who sends a kind Message to his Brethren that he would see them in Galilee.*

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.
10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.
} Matt. xxviii.

XI. *The Story circulated by the Chief Priests to counteract the Truth of his Resurrection — a miserable Stratagem, calculated to defeat the Object they had in view. (If the Soldiers slept, how could they tell who took Jesus away?)*

11 Now, when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.
12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,
13 Saying, Say ye, His disciples came by night and stole him *away* while we slept.
14 And if this come to the governor's ears, we will persuade him, and secure you.
15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.
} Matt. xxviii.

XII. *While these other Women were relating to the Disciples what they had seen and heard, it appears that Mary Magdalene arrived the second Time (having seen the Lord), and added her Testimony to theirs concerning the Resurrection; but the disconsolate Disciples, notwithstanding such Evidence, their Knowledge of Scripture, the Saviour's own Predictions, and the Prodigies which had attended his Death (to say nothing of their former Professions of Faith and Attachment), were so overcome with Disappointment, Grief, and Sorrow, that they would not believe.* [*No Notice is taken of the Observations made by Peter and John after their Return from the Sepulchre.*] *In this Case*

HIS RESURRECTION — *continued.*

the Women, to their everlasting Honour, acted the Part of Apostles, while the Apostles betrayed the general Timidity of Women.

9 And* returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.
11 And their words seemed to them as idle tales, and they believed them not. — Luke xxiv.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her. — John xx.

10 *And* she went and told them that had been with him, as they mourned and wept.
11 And they, when they had heard that he was alive, and had been seen of her, believed not. — Mark xvi.

XIII. *He appears in another Form to two as they went into the Country, which the others would not believe.*

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.
14 And they talked together of all these things which had happened.
15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them,
16 But their eyes were holden, that they should not know him.
17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?
18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
19 And he said unto them, What things? And they said unto him, Concerning Jesus of Naza- — Luke xxiv.

* *The women.*

His Resurrection — *continued.*

seth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Luke xxiv.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

His Resurrection — *continued.*

34 Saying, The Lord is risen indeed, and hath appeared to Simon. } Luke xxiv.

1 Cor. xv. 5. And that he was seen of Cephas, then of the twelve.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread. } Luke xxiv.

12 After that * he appeared in another form unto two of them, as they walked, and went into the country.
13 And they went and told *it* unto the residue: neither believed they them. } Mark xvi.

XIV. *The Apostles (sometimes called the Eleven, and in* 1 Cor. xv. 5. *"the Twelve,") being met privately for fear of the Jews, he appears to them in the Absence of Thomas. In great Condescension kindly upbraids them for the Weakness of their Faith, and destroys their Unbelief, by showing them the Memorials of his Passion, in his Hands, his Feet, and his Side. Eats with them, and renews their Commission.*

14 Afterward † he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. } Mark xvi.

36 And as they ‡ thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.
37 But they were terrified and affrighted, and supposed that they had seen a spirit.
38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
40 And when he had thus spoken, he shewed them *his* hands and *his* feet.
41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?
42 And they gave him a piece of a broiled fish, and of an honey-comb.
43 And he took *it*, and did eat before them. } Luke xxiv.

Appearance to Mary Magdalene.
After the interview with the two disciples going to Emmaus.
The two disciples from Emmaus.

His Resurrection — *continued.*

19 Then the same day at evening, being the the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Joh xx.

XV. *His tender Regard to the Weakness of Thomas, wi obstinate Unbelief is entirely removed by a Sight of his risen viour, when, with unutterable Emotions on beholding the Tok of his Crucifixion, he recognises him as his Lord and his Goo*

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Joh xx

XVI. *Jesus performs many other Signs and Wonders not recor in Scripture, there being quite sufficient to establish our Fait*

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

Joh xx.

His Resurrection — *continued.*

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. } John xx.

XVII. *The Faith of the Disciples is strengthened by viewing his Resurrection, in Connection with the Scriptures, and his own Word spoken on former Occasions.*

18 Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?
19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
21 But he spake of the temple of his body.
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. } John ii.

XVIII. *He appears to the Disciples when they are fishing in the Sea of Tiberias, and eats before them.*

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself.*
2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.
3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.
4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.
5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.
6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore; and now they were not able to draw it for the multitude of fishes.
7 Therefore that disciple whom Jesus loved } John xxi.

His Resurrection — *continued.*

saith unto Peter, It is the Lord. Now, when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples after that he was risen from the dead.

John xxi.

XIX. *He appears unto the Eleven in Galilee, (perhaps wh Five hundred Brethren were present, see* 1 Cor. xv. 6.) *a commissions them to teach and baptize all Nations.*

1. *Promises to be with them to the End of the World.*
2. *Miracles to follow true Faith.*
3. *Opens their Understandings.*
4. *They enter upon their Work.*

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.*

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven, and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

Matt. xxviii

* Some had doubted.

HIS RESURRECTION — *continued.*

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. — Matt. xxviii.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.
16 He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.
17 And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;
18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen. — Mark xvi.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the Psalms, concerning me.
45 Then opened he their understanding, that they might understand the scriptures,
46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
48 And ye are witnesses of these things.
49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. — Luke xxiv.

X. *On being questioned thrice, Peter appeals to our Lord's Omniscience that he loves him.*

15 So, when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. — John xxi.

HIS RESURRECTION — *continued.*

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true.

John xxi.

XXI. *He continues forty Days upon Earth before his Ascension.*

Acts i. 1. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

HIS RESURRECTION — *continued.*

Acts i. 3. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

HIS ASCENSION.

From Bethany he is received up into Heaven, and sits on the right Hand of God.

Ps. xxiv. 3. Who shall ascend into the hill of the LORD? and who shall stand in his holy place?
4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully:
5. He shall receive the blessing from the LORD, and righteousness from the God of his salvation.
6. This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.
7. Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of glory shall come in.
8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.
9. Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.
10. Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

"Our Lord is risen from the dead,
Our Jesus is gone up on high;
The pow'rs of hell are captive led,
Dragg'd to the portals of the sky.

"There his triumphal chariot waits,
And angels chaunt the solemn lay;
Lift up your heads, ye heavenly gates,
Ye everlasting doors give way.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. } Mark xvi.

His Ascension — *continued.*

50 And he led them out as far as to Bethany; and he lifted up his hands, and blessed them.
51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.
52 And they worshipped him, and returned to Jerusalem with great joy;
53 And were continually in the temple, praising and blessing God. Amen.

Lul xxi

"Loose all your bars of massy light,
And wide unfold the radiant scene;
He claims these mansions as his right, —
Receive the King of glory in.

"Who is the King of glory? who?
The Lord that all his foes o'ercame;
The world, sin, death, and hell o'erthrew,
And Jesus is the conqueror's name.

The Conclusion of John's Gospel.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Joh xxi

While speaking to his Apostles, a Cloud receives him out of i Sight.

Acts i. 4. And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.
5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

ASCENSION — *continued.*

Acts i. 8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

'Lo, his triumphal chariot waits,
And angels chaunt the solemn lay;
Lift up your heads, ye heavenly gates,
Ye everlasting doors give way.

"Who is the King of glory? who?
The Lord of boundless pow'r possest,
The King of saints and angels too,
God over all for ever blest."

Two Angels foretell his second Coming.

Acts i. 10. And, while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

He is worshipped in Heaven.

Rev. v. 11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea,

HIS ASCENSION — *continued.*

and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

Rev. v. 14. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

"Come let us join our cheerful songs,
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one."

THE END.

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ADDENDA ET CORRIGENDA.

Page 36. line 12. *for* " i. 5. v. 5." *read* " Heb. i. 5."

Page 64. *after* Matt. ix. 35. *add*

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem. } Luke xiii.

Page 102. *after* John x. and part of 18th verse, *add* the last clause in that verse, —

" This commandment have I received of my Father."

Page 111. *before* John i. 9. *add*

5 And the light shineth in darkness; and the darkness comprehended it not. } John i.

Page 144. *after* Luke ix. 27. *add*

1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. } Mark ix.

Page 203. line 2. from bottom, *for* " now sow," *read* " not sow."

Page 301. *after* John xix. 2. *add*

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! } John xix.

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